

MINUTES
OF THE
GENERAL ASSOCIATION
OF
Congregational Churches and Ministers
OF KANSAS.

SEVENTEENTH ANNUAL MEETING, HELD AT LAWRENCE,
June 11-16, 1873.

WITH REPORTS AND STATISTICS.

LAWRENCE, KANSAS:
SPIRIT OF KANSAS BOOK AND JOB OFFICE.
1873.

OFFICERS

OF THE

KANSAS HOME MISSIONARY SOCIETY,

FOR 1873.

PRESIDENT: REV. L. B. WILSON, D. D. Grasshopper Falls.
 STATE SUP'T. & REC. SEC'y. REV. S. D. STORRS. Quindaro.
 TREASURER: H. M. CHESTER. Lawrence.
 AUDITOR: C. B. LINES. Wabaunsee.

EXECUTIVE COMMITTEE.

<i>Central Association:</i>	{	Rev. H. JONES. " J. JACOBUS. " R. D. PARKER.
<i>Eastern Association:</i>	{	" R. CORDLEY. " W. KINCAID. " J. G. DOUGHERTY.
<i>Northern Association:</i>	{	" S. A. VANDYKE. " F. T. INGALLS. " O. A. THOMAS.
<i>Southern Association:</i>	{	" R. M. TUNNELL. " S. G. WRIGHT. " L. HARLOW.
<i>Western Association:</i>	{	" M. OFFICER. " R. B. FOSTER. " A. W. SAFFORD.

BOARD OF DIRECTORS.

Revs. R. CORDLEY; H. JONES; S. A. VANDYKE; R. M. TUNNELL; M. OFFICER.

COMMITTEE OF THE ASSOCIATION TO REPORT AT NEXT MEETING.

<i>Business:</i>	{	Rev. R. D. PARKER. " M. OFFICER. " J. C. PLUMB.
<i>Washburn College:</i>	{	" P. McVICAR. " C. T. MELVIN. " F. T. INGALLS.
<i>Publication:</i>	{	" A. M. RICHARDSON. " R. CORDLEY. " T. D. THACHER.
<i>Home Missions:</i>	{	" R. CORDLEY. " H. JONES. " S. A. VANDYKE. " R. M. TUNNELL. " M. OFFICER.
<i>Memorial History.</i>	{	" S. L. ADAIR. " R. CORDLEY. " R. D. PARKER. " S. Y. LUM. " S. D. STORRS,

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OFFICERS OF THE ASSOCIATION

For 1873.

MODERATOR,

REV. L. B. WILSON, D. D., Grasshopper Falls.

TREASURER AND PERMANENT CLERK,

HENRY W. CHESTER, Lawrence.

STATISTICAL CLERK,

REV. R. CORDLEY, Lawrence.

AUDITOR,

C. B. LINES, Wabaunsee.

TEMPORARY CLERK,

REV. MILAN C. AYRES, Hamlin.

ASSISTANT TEMPORARY CLERK.

WILLIAM HAYDEN, Stranger.

The Eighteenth Annual Meeting will be held with the First Congregational Church, Topeka, on the second Wednesday in June, 1874, commencing at 7½ o'clock, P. M.

Rev. L. B. Wilson, D. D., will preach the Associational Sermon, and the Rev. James Chew, of Ottawa, the opening Sermon.

CONSTITUTION AND BY-LAWS
OF THE
GENERAL ASSOCIATION OF KANSAS

CONSTITUTION.

ARTICLE 1. This body shall be known as the General Association of Congregational Ministers and Churches of Kansas.

ART. 2 Any minister in regular standing in any church, and any church organized on Congregational principles, may become a member of this Association by conforming to its Constitution and By-laws, and assenting to its Articles of Faith.

ART. 3. Every church becoming a member of this Association shall be entitled to one delegate, and if its membership exceeds one hundred, it shall be entitled to two delegates.

ART. 4 The object of this Association shall be to increase the efficiency of the churches by mutual fellowship and counsel, and to promote unity of feeling and concert of action in every good work. No ecclesiastical authority shall be assumed by this body, or delegated to it.

ART. 5. The officers of this Association shall be a Moderator, Permanent, Temporary and Statistical Clerk, Treasurer and Auditor. The Moderator shall be chosen annually, and shall preside over the meetings of the body. The Permanent Clerk shall be elected once in three years, and shall keep the papers and books of the Association, and conduct its correspondence. The Statistical Clerk shall be elected once in three years, and shall gather the statistics of the churches and prepare the same for publication. The Temporary Clerk shall be elected annually, and, with the aid of assistants, shall keep the minutes of all meetings, and prepare the same for record and publication. These officers shall be elected by ballot.

ART. 6. There shall be appointed near the close of each session, the following Standing Committees, which shall consist of three each, and shall continue through the year and report at the next meeting.

First. A Committee on Business, whose duty it shall be to arrange and report the order of business for each day of the session.

Second. A Committee of Publication, whose duty it shall be to attend to the printing of the Minutes and other matter for publication, and look after the finances, of the Association.

Third. A Committee on Home Evangelization, who shall by correspondence, or otherwise, acquaint themselves with the wants of the State, and with the condition and work of the churches as to religious interest, Sunday schools, temperance, &c., and embody the information thus gained in a report to the Association.

Fourth. A College Committee, who shall act as a visiting committee to Washburn College, and report each year its condition and wants. These standing committees shall be elected by *viva voce* vote, on the recommendation of the committee on nominations.

ARTICLES OF FAITH.

We believe there is one only living and true God, self-existent and infinite in every perfection—the Creator, Preserver, and Governor of the universe.

That God is revealed in the Scriptures as the Father, Son, and Holy Ghost; that these three are in essence one, and in all Divine attributes, equal.

That the Scriptures of the Old and New Testaments are the Word of God given by inspiration, and are the only unerring rule of faith and practice.

That man was first created in a state of perfection from which he fell by transgressing the divine commands; and that the hearts of all men, until renewed by divine grace, are without holiness, and wholly alienated from God.

That man as a sinner deserves the curse of God, which is eternal death; that he can make no atonement for his sins, nor in any way deliver himself from the just penalty of the divine law.

That God has by the death of his Son, provided an ample atonement for the sins of the world; that salvation is freely offered to all; and that all who truly repent and believe in Christ shall be saved; and that those who reject the Gospel will perish through their own impenitence and unbelief.

That the hearts of men are so desperately wicked and averse to God and holiness, that if left to themselves they will, with one accord, reject the offers of pardon through Christ, and perish; but that God in the sovereignty of his love, and to magnify the riches of his grace, has from all eternity proposed to bring an innumerable multitude to repentance, and finally to glory; and that all who are saved will owe their salvation to the mercy of God alone, and not to any works or merits of their own.

That without a change of heart effected by the agency of the Holy Spirit, no one can be an heir of eternal life; and that all who have been thus renewed, will be kept by the power of God through faith unto salvation.

That Jesus Christ has a true church in the world consisting of those who are friends to and believers in Him, and that all such, on a visible profession of their faith, have a right to its sealing ordinances (baptism and the Lord's Supper), and to baptism for their infant offspring.

That the Christian Sabbath is an institution of divine appointment, and its observance of perpetual obligation.

That Jesus Christ will appear at the end of time, to raise the dead and judge the world; and that all shall then receive a sentence of just and final retribution—the wicked be doomed to endless punishment, and the righteous received to life everlasting.

BY-LAWS.

SECTION 1. The first evening of the session shall be spent in devotional exercises, and social greeting.

SEC. 2. On assembling in business session, the last Moderator shall call the meeting to order, the roll shall be made out, officers elected, minutes of the last meeting read and corrected, and new members elected.

SEC. 3. The Moderator shall then appoint the following committees.

A committee on Religious Exercises and Arrangements.

A committee on Nominations.

A committee on the State of the Country.

SEC. 4. A devotional meeting shall be held before each morning session, and each afternoon session shall be opened with prayer.

SEC. 5. The roll shall be called each morning, and the minutes of the preceding meeting read and approved.

SEC. 6 The business committee shall report each morning a schedule for the day. All business shall be presented in writing to this committee, and through them to the body; but in case this Committee shall refuse to present any matter referred to them, the member proposing it may present it himself.

SEC. 7. Every session not preceded by devotional exercises, shall be opened with prayer, and every session closed with prayer or singing.

SEC. 8. On Saturday afternoon standing committees shall be appointed, time and place of the next meeting determined, and other appointments of meetings made.

SEC. 9. The associational sermon shall be preached Thursday evening by the retiring Moderator or by a substitute procured by him.

SEC. 10. The Lord's Supper shall be celebrated on Sabbath afternoon.

SEC. 11. These By-Laws may be amended or added to, at any time, by a majority vote.

MINUTES.

The Seventeenth Annual Meeting of the General Association of the Congregational Churches and Ministers of Kansas, convened at Lawrence, in the Plymouth Church, at 7½ o'clock, P. M., Wednesday, June 11th, 1873.

The preaching of the opening sermon was postponed to Thursday evening, and the evening devoted to prayer and praise.

THURSDAY MORNING, June 12.

The Association assembled at 8½ o'clock, one hour spent in devotional exercises, conducted by Rev. A. W. Safford.

The following officers were then elected by ballot: Rev. L. B. Wilson, D. D., Moderator; Rev. R. Cordley, Statistical Clerk; Henry W. Chester, Treasurer and Permanent Clerk; Milan C. Ayres, Temporary Clerk; William Hayden, Assistant; C. B. Lines, Auditor.

The following Churches were represented by Pastors and Delegates.

ALBANY.....	{ H. W. Shaw, <i>Pastor</i> .
	{ W. B. Slosson, <i>Delegate</i> .
ATCHISON.....	{ F. T. Ingalls, <i>Pastor</i> .
	{ C. Weber, <i>Delegate</i> .
AUGUSTA.....	{ J. Copeland, <i>Pastor</i> .
	{ Mrs. C. C. Copeland, <i>Delegate</i> .
BARKER.....	{ A. H. Griesa, <i>Delegate</i> .
BROOKVILLE.....	{ H. M. Jones, <i>Pastor</i> .
BAVARIA.....	{ S. G. Wright, <i>Pastor</i> .
BURLINGTON.....	{ A. B. Gregory, <i>Delegate</i> .
	{ J. Scotford, <i>Pastor</i> .
BURLINGAME.....	{ M. D. Drew, <i>Delegate</i> .
	{ Mrs. A. B. Shattuck, <i>Delegate</i> .
BAXTER SPRINGS.....	{ A. W. Safford, <i>Pastor</i> .
CAWKER CITY.....	{ W. A. McCullem, <i>Pastor</i> .
COUNCIL GROVE.....	{ L. M. Scribner, <i>Pastor</i> .
CLEAR CREEK.....	{ J. G. Freeborn, <i>Pastor</i> .
LEGHORN.....	{ H. J. Loomis, <i>Pastor</i> .
COTTONWOOD FALLS.....	
DOVER.....	

GENERAL ASSOCIATION.

EMPORIA	{ C. T. Melvin, <i>Pastor.</i> J. W. Trueworthy, <i>Delegate.</i>
FT. SCOTT.....	{ J. C. Plumb, <i>Pastor.</i> T. H. McKinney, <i>Delegate.</i>
FREDONIA.....	C. A. Richardson, <i>Pastor.</i>
GRANT.....	C. M. Hopkins, <i>Delegate.</i>
GRASSHOPPER FALLS.....	{ L. B. Wilson, <i>Pastor.</i> W. Crosby, <i>Delegate.</i>
HIAWATHA	Mrs. S. M. Pratt, <i>Delegate.</i>
HAMLIN	{ M. C. Ayres, <i>Pastor.</i> Mrs. M. Ayres, <i>Delegate.</i>
FAIRVIEW.....	{ R. M. Tunnell, <i>Pastor.</i> Mrs. J. C. Leonard, <i>Delegate.</i>
INDEPENDENCE	{ I. Jacobus, <i>Pastor.</i> E. H. Dinsmore, <i>Delegate.</i>
JUNCTION CITY.....	H. L. Baldwin, <i>Delegate.</i>
KANWAKA.....	{ Wm. Kincaid, <i>Pastor.</i> Mrs. M. C. Kincaid, <i>Delegates.</i>
LEAVENWORTH, <i>First</i>	R. J. Brown,
“ “ <i>Second</i>	S. L. North, <i>Delegate.</i>
“ “ <i>Third</i>	{ J. E. Wier, <i>Pastor.</i> Annie Marshall, <i>Delegate.</i>
“ “ <i>Fifth Avenue</i>	{ Robt. Brown, <i>Pastor.</i> Mrs. M. Kelsey, <i>Delegate.</i>
LAWRENCE, <i>Plymouth</i>	{ R. Cordley, <i>Pastor.</i> S. O. Thacher, <i>Delegates.</i>
“ “ <i>Pilgrim</i>	{ C. L. Edwards, A. M. Richardson, <i>Pastor.</i> N. Hoysradt, <i>Delegate.</i>
LOUISVILLE.....	H. Hoddle, <i>Pastor.</i>
MANHATTAN.....	{ R. D. Parker, <i>Pastor.</i> Mrs. N. B. Strong, <i>Delegates.</i>
MUSCOTAH.....	J. K. Perry,
NEW MALDEN.....	A. A. Hurd, <i>Pastor.</i>
NEOSHO FALLS.....	Dr. S. M. Pratt, <i>Delegate.</i>
GENEVA.....	{ L. Harlow, <i>Pastor.</i> Jas. Henning, <i>Delegate.</i>
OXFORD.....	Wm. Perkins, <i>Pastor.</i>
OSSAWATTOMIE	S. L. Adair, <i>Pastor.</i>
OTTAWA.....	{ J. Chew, <i>Pastor.</i> F. A. Marcell, <i>Delegate.</i>
OSBORNE CITY.....	R. B. Foster, <i>Pastor.</i>
BETHANY.....	{ A. B. Jordan, <i>Pastor.</i> Mrs. J. C. Bannister, <i>Delegate.</i>
PAOLA.....	L. Newcomb, <i>Pastor.</i>
POMONA.....	J. B. Schlichter, <i>Pastor.</i>
PEACE.....	Mrs. S. J. Storrs, <i>Delegate.</i>
QUINDARO.....	Mrs. M. C. Fox, <i>Delegate.</i>
RIDGEWAY.....	A. A. Thomas, <i>Pastor.</i>
SABETHA.....	Wm. Hayden, <i>Delegate.</i>
STRANGER.....	J. Cheesman, <i>Pastor.</i>
SYCAMORE.....	D. B. Hiatt, <i>Delegate.</i>
TIBLOW.....	{ H. E. Woodcock, <i>Pastor.</i> Mrs. H. E. Woodcock, <i>Delegate.</i>
TONGANOXIE.....	

MINUTES.

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TOPEKA.....	{ L. Blakesley, <i>Pastor</i> . Ira H. Smith, <i>Delegate</i> .
“ NORTH.....	{ T. W. Jones, <i>Pastor</i> . E. W. Baker, <i>Delegate</i> .
VERDIGRIS.....	L. H. Platt, <i>Pastor</i> .
VIENNA.....	L. E. Sikes, <i>Pastor</i> .
WABAUNSEE.....	{ S. H. Fairfield, <i>Delegates</i> . C. B. Lines,
WYANDOTTE.....	{ J. G. Dougherty, <i>Pastor</i> . O. C. Palmer, <i>Delegate</i> .
WELLSVILLE.....	Miss M. E. Brockway, <i>Delegate</i> .

OTHER MEMBERS PRESENT.

Rev. T. H. Canfield.
 Rev. A. Connett.
 Rev. J. W. Fox.
 Rev. H. Jones.
 Rev. J. D. Liggett.
 Rev. S. Y. Lum, Agent Am. Bible Society.
 Rev. J. F. Morgan, Chaplain Penitentiary.
 Rev. P. McVicar, President Washburn College.
 Rev. M. Officer.
 Rev. J. Phillips.
 Rev. H. P. Robinson.
 Rev. H. M. Stevens.
 Rev. S. D. Storrs, Agent A. H. M. Society.

PERSONS INVITED TO SIT AS CORRESPONDING MEMBERS.

Rev. H. M. Storrs, D. D., Sec. A. H. M. Society, N. Y.
 Rev. J. K. Nutting, President Tougaloo College, Miss.
 Rev. Wm. Walker, Gaboon Mission, Africa.
 Rev. J. G. Slie, Manhattan.
 Rev. J. G. Roberts, Kansas City.
 Rev. Jos. Mason, Quindaro.
 Rev. Henry Osborne, Stranger.
 Rev. Albert F. Hale, Eureka.
 Rev. T. Y. Gardner, Lawrence.
 Rev. R. K. Dunn, “
 Rev. D. Reed, L. L. D. “
 Rev. J. E. Rudisall, “
 Rev. J. H. Barker, Burlingame.
 Rev. M. Hayward.
 Rev. M. Kelly, Emporia.
 Rev. T. C. Kinne, Wellsville.

Rev. R. D. Parker and Messrs. Lines and Chester, were appointed a committee to ascertain and report the Churches and delegates entitled to membership.

The Moderator announced the following committees.

Devotional Exercises—Rev. R. Cordley, Messrs. Thacher and Weber.

New Churches and Members—Revs. Dougherty, Parker and Tunnell.

GENERAL ASSOCIATION.

Temperance—Revs. Kincaid, Plumb and Mr. W. Crosby.

Nominations—Revs. Hurd, Thomas and Baker.

State of the Country—Revs. Liggett, Jones and Mr. W. Slosson.

THURSDAY, P. M., June 12th.

Association convened at 2 o'clock. opened with prayer by the Moderator.

Revs. Fox, Richardson and Smith. appointed a committee to ascertain if members received from time to time. upon condition of filing their papers, have done so.

Report of Central Association read by Rev. L. Blakesley—chairman. See appendix No. 1.

Revs. Dougherty, McVicar, Parker and Mr. A. D. Downs appointed a committee to prepare memorial of the late Judge Cooper of Wyandotte.

Rev. S. L. Adair, chairman of Memorial History Committee, made a partial report. Committee continued and Revs. Storrs and Parker added thereto.

On motion the Daily Union Prayer Meeting was invited to meet with the Association each morning for devotions.

The Moderator announced the following committee:

Congregational Union—Revs. Blakesley, Beckwith and Mr. Perry.

Home Missions—Mr. C. B. Lines, Revs. S. D. Storrs and H. M. Storrs, D. D.

Foreign Missions—Revs. Officer, Walker and H. Jones.

College Society—Revs. McVicar, Plumb and Mr. S. O. Thacher.

Am. Bible Society—Revs. Lum, Fox and Woodcock.

Am. Missionary Association—Revs. Kincaid, Wright and T. W. Jones.

THURSDAY EVENING.

Sermon by the Rev. P. McVicar, Pres. Washburn College, Topeka. Text—Deut. 4: 1. last clause.

FRIDAY, A. M., June 13th.

Association met at 8½ o'clock, and one hour spent in devotional exercises, conducted by Rev. R. M. Tunnell. Minutes of the previous day's meetings read and approved.

On motion the thanks of the Association were voted to Rev. P. McVicar for the sermon of last evening, a copy requested for

publication, and five thousand copies ordered to be published for distribution. The Moderator appointed Messrs. C. B. Lines and E. H. Blake committee to raise funds for printing the same.

Rev. Wm. Kincaid, chairman Temperance committee, submitted a report, which was debated and adopted. See appendix No. 2.

The application of Rev. T. H. Canfield for letter of dismission and recommendation, was referred to the Southern Association.

Rev. J. G. Dougherty, chairman of Committee on new members, submitted a resolution concerning the application of Rev. G. A. Jackson, recommending that the matter be made the special order for Saturday morning. During the consideration of the resolution, the Association took a recess.

FRIDAY. P. M. June 13th.

Opened with prayer by Rev. A. M. Richardson.

Discussion resumed on the resolution making G. A. Jackson's application the special order for Saturday morning; amended so as to make it the special order this evening, from 7½ to 8½ o'clock, and passed.

On motion the Executive committee of the State Home Mission Society were instructed to reconstruct the boundaries of the existing District Associations so as to provide for the formation of a Western Association.

Report of the Eastern Association, read by Rev. R. Cordley. See appendix No. 3.

Association addressed by the Rev. H. M. Storrs, D. D., Secretary of the Am. Home Miss. Society, New York, on Home Missions in our State. Also by the Rev. William Walker of the Gaboon Mission, Africa, on Foreign Missions. And by the Rev. J. K. Nutting, Pres. Tougaloo College, Mississippi, in behalf of the Am. Miss. Association.

The chairman of the Committee on Home Missions offered the following resolution.

Resolved, That we raise the coming year twenty-five hundred dollars (\$2,500) and that it be apportioned as follows:

Eastern Association, eleven hundred dollars (\$1,100).

Central Association, five hundred dollars (\$500).

Southern Association, five hundred dollars (\$500).

Northern Association, three hundred and forty dollars (\$340).

Western Association, sixty dollars (\$60).

Rev. Wm. Kincaid, chairman committee on Am. Missionary Association, made the following report.

Resolved.

First. That we have listened with profit and pleasure to the address of Rev. J. K. Nutting, of Mississippi, respecting the work of the Am. Missionary Association,

Second. That the significant events of the year just passed, such as the development of partial anarchy in several of the reconstructed States, foreboding ultimately a war of races, and already involving the perpetration of indescribable cruelties upon defenseless freedmen—the continual influx of the Chinese into our Pacific States, affording an increasingly difficult problem as to their relation to our American population—and the terrible scenes recently enacted among the Modoc Indians in Oregon, indicating that the Indian question is not yet disposed of—admonish us that the threefold work of the Am. Miss. Association, among the Freedmen, the Chinese and the Indians, was never more important than at the present, and we pledge ourselves, especially in the absence of collecting agents in the Western field, to do our utmost to sustain, by our contributions, this Association in its work.

The committee appointed to ascertain and report facts touching cases of those who have been received into membership on condition of filing papers, reported progress, and requested that the Rev. G. A. Beckwith and H. W. Chester be added to the committee. So ordered

The report of the Southern Association read by Rev. R. M. Tunnell. See appendix No. 4.

Recess.

FRIDAY EVENING.

Opened with prayer by the Rev. O. A. Thomas.

On motion the Rev. R. Cordley and J. O. Dougherty were invited to place the facts (in relation to Rev G. A. Jackson's application) before the Association, and that other speakers be limited to five minutes each. Accordingly Rev. R. Cordley made a statement in behalf of Mr. Jackson, and Rev. Mr. Dougherty in part. The hour for adjournment having arrived, the Association adjourned.

The remainder of the evening was devoted to an entertainment and reunion, under auspices of the ladies of Plymouth Church.

SATURDAY, A. M., June 14th.

The Association assembled and spent one hour in devotional exercises, conducted by the Rev. J. W. Fox.

Minutes of June 13th read and approved.

The Rev. J. G. Dougherty concluded his statement on the Jackson case.

Moved and seconded that the consideration of Mr. Jackson's application be postponed one year. Lost.

A committee was then appointed by the Moderator, consisting of S. O. Thacher, Revs. H. M. Storrs and James Chew, to select a committee of five, whose duty it should be to consider the whole subject and if possible suggest a course of action, by which harmony might be secured. The committee reported the following persons, who were unanimously chosen: Rev. P. McVicar, R. D. Parker, J. W. Fox, F. T. Ingalls and Mr. T. W. Kinney.

During the committee's deliberations the Association engaged in prayer for divine guidance.

Rev. P. McVicar, chairman, submitted a report of a majority of the committee, Rev. Mr. Fox not concurring. During the consideration of the majority report, the morning hour expired.

SATURDAY, P. M.

Association met at 2½ o'clock.

Prayer by Moderator.

Rev A. A. Hurd read the report of the Northern Association. See appendix No. 5.

Letters of dismission and recommendation to the Association of Missouri, were granted to the Revs. Wm. Perkins, H. G. Murch and J. M. Van Wagner.

Report of the committee on nominations, read and adopted as follows:

Business—Revs R. D. Parker, M. Officer, J. C. Plumb.
Washburn College—Revs. P. McVicar, C. T. Melvin, F. J. Ingalls.
Publication—Revs. A. M. Richardson, R. Cordley, and Mr. S. O. Thacher.
New Members of Board of Trustees of Washburn College—Revs. L. B. Wilson, D. D., R. Cordley, R. D. Parker, Messrs. H. M. Simpson, C. B. Lines.
Auditor—C. B. Lines.
Preacher—Rev. J. Chew.
Alternate—Rev. J. G. Dougherty.

Place for next meeting—Topeka.

Report of publication and finance committee read by Rev. A. M. Richardson and adopted. See appendix No. 6.

On motion the consideration of Rev. G. A. Jackson's case was resumed and the report of the committee amended and adopted as follows :

Whereas, Rev. George A. Jackson, of Leavenworth, has applied for admission as a member of this Association. Therefore,

Resolved, That this Association receive him to membership upon his conforming to the constitution and by-laws, and assenting to its articles of faith.

Committee on new churches reported in favor of the reception of the following churches.

Peace, Great Bend, Plumb Creek, Hamlin, Fairview, Tiblow, Hill Springs, Elk Falls, Cherry Creek, Bethany, Brookville, Clear Creek, Dover, Leghorn, Oxford, Osborne City, Russell, Smith Centre, Sycamore, Valley Brook.

Recess to 7 $\frac{1}{2}$ o'clock.

SATURDAY EVENING.

The Association resolved itself into a Missionary meeting and listened to addresses by the Rev. H. M. Storrs, D. D., of New York, and the Rev. Wm. Walker, of the Gaboon Mission, Africa.

The Rev. Mr. Cordley announced the following appointments for the Sabbath.

Plymouth Church,	9 $\frac{1}{2}$ A. M.,	Missionary Experience Meeting.
"	11 A. M.,	Rev. H. M. Storrs, D. D.
"	3 P. M.,	Communion.
"	8 P. M.,	Rev. J. G. Dougherty.
Presbyterian.	11 A. M.,	Rev. L. B. Wilson, D. D.
"	8 P. M.,	Rev. R. D. Parker.
United Presbyterian,	11 A. M.,	S. D. Storrs.
Baptist,	11 A. M.,	Rev. J. G. Dougherty
"	8 P. M.,	Rev. S. G. Wright.
Lutheran,	11 A. M.,	Henry Hoddle.
Methodist,	8 P. M.,	R. B. Tunnell.
Pilgrim N. Lawrence,	11 A. M.,	Rev. W. Walker.
"	8 P. M.,	Rev. A. W. Safford.
2d Congregational,		Rev. J. E. Weir, J. Copeland,
Methodist, N. L.,	11 A. M.,	J. Scotford.
"	8 P. M.,	H. P. Robinson.
Grant	3 P. M.,	Rev. C. A. Richardson.
Stranger,	11 A. M.,	Rev. H. M. Stevens.

MONDAY, A. M., June 16th.

Opened with prayer by Rev. P. McVicar.

Minutes of the 14th, read and approved.

The Moderator read the following telegram :

LEAVENWORTH, June 16.

Rev. L. B. WILSON,

Moderator :

I assent to Constitution and Articles of Faith.

G. A. JACKSON.

Letters of dismission and recommendation were voted to the Rev W. G. Stewart, to the Association of California, and to the Rev. D. W. Comstock, to the Association of Michigan.

Rev. S. Y. Lum, chairman Bible Society Committee, offered the following resolutions, which were adopted :

The American Bible Society has during the past year shown more than ordinary interest in the circulation of the Scriptures in our State, by relieving from former indebtedness and by large donations to supply present destitutions, and

Whereas, The present secretaries of said society express great anxiety that this field may be speedily, fully canvassed and supplied, therefore,

Resolved, That this association fully sympathizes with this work and regards it as of first importance among the agencies calculated to evangelize society, and save the souls of men, and as such we recommend it not only to the sympathies and prayers of our churches, but to their liberal contributions.

The Rev. P. McVicar, chairman Washburn College committee, read their report, which was accepted and adopted. See appendix No. 7.

The following resolutions, offered by Judge S. O. Thacher, were adopted.

Whereas, Believing that our New England Colleges have been eminently instrumental under God, in the advancement of the Redeemer's Kingdom, and thoroughly persuaded of the noble work which the Western College Society is doing in the establishment of Christian Colleges in our new States,

Resolved, That we earnestly recommend that this society be placed side by side with the other great benevolent societies, and that all our churches contribute annually to it.

Rev. Mr. Tunnell offered the following resolution, which was adopted.

We recognize Christian Colleges as an absolutely necessary instrumentality in all true progress and an ally of the Christian Church, and *Whereas*, Washburn College, a child of the Congregational Churches of Kansas, now needs not only our sympathies and prayers, but immediate pecuniary aid to the amount of \$12,000.

Resolved, That this amount be apportioned by the chairman of the Home Mission committee to the several Associations on a fair and equitable basis, and that he notify each church of the amount apportioned to them and recommend that the Pastors appeal to their churches immediately, to raise that amount.

The committee on New Boundaries, would report as follows.
Report adopted.

Eastern Association,	Leavenworth, Wyandotte, Johnson, Miami, Franklin, Douglas, and south half of Jefferson.
Central "	Shawnee, Wabaunsee, Riley, Clay, Dickinson, Davis, Morris, south half of Pottowattomie and the north halves of Osage and Lyon.
Northern "	Atchison, Doniphan, Jackson, Marshall, Washington, Republic, Nemaha, Brown, north halves of Jefferson and Pottowattomie.
Southern "	Linn, Anderson, Coffey, Marion, Chase, Sedgwick, Sumner, Cowley, Butler, Greenwood, Howard, Montgomery, Wilson, Woodson, Labette, Neosho, Allen, Bourbon, Crawford, Cherokee and south half of Lyon.
Western "	All west of the 6th Principal Meridian.

The following resolutions, offered by Mr. C. B. Lines, were adopted.

Resolved, That the By-Laws be so amended as to read as follows:

Section First, The first evening of the session shall be spent in devotional exercises and social greetings.

Section Ninth, On Thursday evening the sermon to the Association shall be preached by the retiring Moderator or by a substitute procured by him.

Also,

Resolved, That it be made the duty of the publication committee to prepare, each year, and publish with the minutes, a list of the churches and ministers in actual membership with the Association.

Rev. J. G. Dougherty offered a resolution relating to change of constitution. Adopted. See appendix No. 8.

Resolved, That Revs. Dougherty, Ingalls, McVicar, Tunnell, Officer, be appointed a committee to consider the expediency of so altering the constitution, that,

First, Membership in this Association shall depend solely on membership in the local Associations.

Second, That the hours from two to five, each afternoon, and from seven and a half to nine o'clock, each evening, be devoted to exercises which shall be of general interest. That all matters of business be excluded from these hours.

Third, That any change of the constitution, shall be conditioned on the giving of one year's notice.

Fourth, Any other changes in the Constitution which in their opinion will increase the efficiency of this Association.

Resolutions of thanks were offered by Mr. C. B. Lines, to Rev. Dr. Storrs, the Press, Brethren and Friends in Lawrence, the Ladies and Railroads, and adopted.

Thanks voted to the publication committee.

The following resolution was adopted.

Resolved, That we recommend to our churches that they observe the Weekly Meeting preceding the annual meeting of the Association, as a season of special prayer for a blessing upon its deliberations, and that the Pastors be requested to call attention to the matter.

The Association then adjourned to meet at Topeka, the second Wednesday in June, 1874, at half past seven o'clock P. M.

L. B. WILSON, Moderator.

MILAN C. AYRES, Clerk,

WILLIAM HAYDEN, Ass't Clerk.

APPENDIX.

No. 1.

CENTRAL ASSOCIATION REPORT.

Reports of the Churches, limited to three minutes.

1. Bala. Not represented—a Welch Church in Riley county, 8 or 10 miles from Milford, Rev. H. Davies, Pastor.

2. Bavaria. Not represented. Rev. J. H. Payne has gone east, and Rev. Henry M. Jones, recently a farmer, is supplying the Church.

3. Burlingame—Brother Griswold reported the Church in a good condition, except financially, not a large community to work upon. The wealth is mostly in the other churches. Members, intelligent and harmonious, number, 36, audience quite small, but improving. Rev. Mr. Scottford has recently taken charge of the church. On his arrival there, he found Union meetings in operation, which resulted in about 30 conversions. Union services every Sabbath evening, still continued. The Church edifice needs \$500 worth of repairs.

4. Cawker City—No representative. Brother Officer reported that Bro. Safford went east to collect funds, and has money enough to complete the church.

5. Junction City—Brother Jacobus reported matters going on as usual. Church membership 26. Though poor, financially, they are a very spirited church.

6. Louisville—Brother Hopkins reported. The membership of the church a year ago was 17. Brother Scribner conducted revival meetings last May, and the membership was doubled. Since Bro. Huddle came, 13 have been added, 4 dismissed. Spiritual state of the Church good. Sunday School averages 35. Prayer meeting on Thursday. Teachers' meeting on Saturday.

7. Manhattan—Prof. Slie reported. Church holds its own. Sunday school 60 to 80, some 50 additions during the year, present S. S. membership 198. Morning service largely attended. They have also preaching in the evening.

8. Milford—Bro. Humphrey reported. Membership 22. Sunday school well attended. Bro. Esler took charge in February.

9. Ogden—Prof. Slie reported. No special interest. People attend church well. Sabbath school flagging, about 20 members. Large foreign element.

10. St. Mary's—Not represented.

11. Topeka—1st Church—Rev. Mr. Blakesley reported a year of progress, \$1500 repairs on the building. Church harmonious. Sunday school increasing, larger than ever before, about 170. They have recently largely increased their library, which adds much to the attractions of the school. They have adopted the envelope plan of weekly collections for church expenses and find it works admirably. They have adopted the plan of systematic benevolence, which has increased the collections. The money is thrown into a common treasury, and is voted out by the Church. Prayer meetings are a very interesting feature, and a great success.

12. Topeka—2d Church—Colored—No representation. No stated supply. Church very weak.

13. Topeka—North—Rev. Jones reported. Church building cost \$3,000 and is paid for. Sabbath school increased 60 per cent., numbers over 100. One hundred and fifty volumes of select works lately added to their library. Members received nearly every communion. Envelope system works well. Its success was doubted at first, but it has tended to unite the Church.

14. Vienna—Rev. Sykes. reported condition favorable. Membership nearly doubled since April last, new members 36. They have not had much immigration. There is some prospect that the Church will be more favorably situated soon.

15. Wabunsee—Rev. Officer reported 120 members. 30 added during the past year. During pleasant weather the audience in the morning is very good. Prayer meetings on Thursday evening, well attended by the young people. Women take part in the meetings. Envelope system works well. has wiped out the church debt. Sunday school 120. Two large Bible classes. No other organization within five miles.

16. Wamego—Church struck from the list.

17. Washara—Not represented. The church is about to be abandoned.

18. Westmoreland—Rev. Scribner, reported. Preparing for recognition. Here the reporter seems to have got things somewhat *mixed*. The future of the church seems somewhat uncertain in his mind. For further information address Rev. Scribner, Leghorn P. O.

NEW CHURCHES FORMED DURING THE YEAR.

19. Dover—20 members. Rev. H. Jones, supplied.

20. Clear Creek—20 members. Rev. Scribner has charge.

21. Russell—Rev. Annis supplies.

22. Hays City.

NEW CHURCHES TO BE SUPPLIED.

23. Leghorn—L. M. Scribner—not recognized yet.

24. Brookville—Rev. Mr. Jones.

25. Osborne City—Rev. Mr. Foster.

No. 2.

REPORT OF COMMITTEE ON TEMPERANCE.

We accept the notable revolution, which, within the past fifty years, has been wrought in Christian public sentiment and practice respecting intoxicating drinks, as an earnest of what may yet, by persistent endeavor, be accomplished, in the complete extirpation of this form of iniquity from the earth; and we re-consecrate ourselves to the sacred task of saving our country and the world from the unutterable woes of the intoxicating cup. In so doing, we renew our protest against the employment of fermented wine at the Lord's Table, against the unreasonable and excessive prescription of alcohol as a medicine, and against the use of tobacco in any of its forms, considering all of these practices as powerful incitements to intemperance; and we announce as our rallying cry in the temperance reform, "Total Abstinence from all intoxicants, whether Alcohol, Tobacco, Opium, Arsenic, Hashish, or any other poison, whose customary use injures the body, and enslaves the soul. We look to the Church of Christ as the foremost Agency in creating public sentiment upon this subject, and to civil legislation as that in which such sentiment should be embodied and secured. As Christians therefore, we pledge ourselves to influence public opinion toward temperance by all appropriate efforts from the pulpit, in the Sabbath Schools, in the family, and as citizens, to seek the permanent effectiveness of such opinion, through the strictest prohibitory legislation, which can be wisely secured.

W. KINCAID,
J. C. PLUMB, } Com.
WM. CROSBY.

No. 3.

REPORT OF EASTERN ASSOCIATION.

The Eastern Association is the oldest of our four local Associations, and for many years was practically the only one. It is also the smallest in extent; while the other three have room for indefinite expansion, and are constantly pushing their churches into the regions beyond—the limits of the Eastern are very rigidly defined.

There have been three churches organized during the year within the bounds of this Association, at High Prairie, Tiblow and Valley Brook. The churches at Wakarusa and Osawka have become extinct by the removal of their members, and should be stricken from the roll. This will leave an aggregate of twenty-five churches connected with the Association. Three churches have been building houses of worship during the year. These are the churches at Tonganoxie, Stranger and Wellsville. The Church at Paola have been repairing their house. There are sixteen church buildings within the Association, with an aggregate valuation of about \$115,000. Every church but one is regularly supplied with preaching—either by itself, or two or three connected. The exception alluded to is the church at Olathe, whose newly installed pastor has just resigned to enter another denomination.

We regret that we are able to report no revivals, and no large additions to the churches. Last year nearly 500 were added to these churches as fruits of the revivals which so blessed the eastern part of the State one year ago. But few have been added to the churches since these large additions—the churches never were in better condition, taking them altogether. They have been growing, though not increasing in numbers. As one church reports: "They have been training in stability and usefulness the members received a year ago." They were never in a better condition for an onward advance, which we confidently expect to see before another year shall close.

To come to particular churches, Wyandotte reports a prosperous year. They have installed a new pastor, and are happy. They have also paid off their old debt. The congregation have increased—prayer meetings have grown larger, and better, the Sabbath School is also growing rapidly, and harmony and good feeling prevail. A good work is before them.

Vinland has been pastorless most of the year, but is now supplied.

Olathe has lost one pastor, installed another and lost him. Bro. Ingalls accepted a call to Atchison, and the church at once called Bro. F. W. Adams, of Lathrop, Mo. Three months ago Bro. Adams was installed, and almost at once began to think he had got into the wrong fold, and went in to another. The church at Paola, which has been struggling in weakness for several years, seems to have taken a new lease of life under the ministrations of Rev. A. B. Jordan, their new pastor. They are trying to pay their debts and put up their house.

The church at Wellsville is small, but hopes to be larger. They have been mainly engaged in building and re-building. Thrice the gale has blown down the frame of their little church, and each time they have put it up again. They hope soon to be able to worship in it. The church at Ottawa, little over two years old, has built a house of worship and secured a permanent standing in the community. They and their pastor entered heartily into the revival work a year ago, in which all the churches united. As a result, their congregation was very much blessed, and a large addition was made to the church, more than doubling its previous membership. In building their house of worship they incurred a debt which was beginning to trouble them, but, with some help from abroad, they have managed to put matters on a safe basis. From the church at Pomona we have no report except the statistical, which will appear in its proper place. A church has been formed at Valley Brook, one of the out stations, by the pastor, Rev. L. Newcomb.

Of the church at Ridgway we have no report except that Rev. A. Counett supplies it. The church at Grasshopper Falls, which was vacant one year ago, has called Rev. L. B. Wilson, D. D., and he has accepted the call. The church is rejoicing in its good fortune, and is prosperous and hopeful.

A church of eleven members has been formed at Tiblow, 17 miles west of Kansas City, on the K. P. R. W. Rev. Joseph Mason, from Illinois, now ministers to the church. The church at Stranger, founded a year ago, has nearly completed a very tasteful house of worship, and expect to dedicate it in a few weeks.

The church at Tonganoxie has been pressed forward literally against adverse winds. Said adverse winds blowing recently, lifted the roof from the church they were building. They at once put it on, however, and are pushing the work toward completion.

A church has been formed at High Prairie, and they are making arrangements to secure a house.

The churches at Lawrence are prosperous. The Plymouth church is steadily gaining. Its prayer meetings never were so well sustained; its Sabbath schools so efficient, or its general organization so complete.

The second church has now no pastor, and makes no report.

The Pilgrim church report a prosperous year; some additions and growth in Christian vigor and efficiency. They have made improvements in their house of worship, and have adopted the envelope system of finances, and find it to work well.

The First church at Leavenworth reports a gratifying growth in converts received a year ago, and also in the perfecting of their whole work. A financial crisis threatened in the spring, there being a deficiency of some 1400 in the year's expenses, but the members nobly rallied and made up what lacked. They have adopted the envelope system.

The Second church is heavily burdened with a debt which both troubles and threatens them, but they are hopeful, and expect to work through.

No. 4.

REPORT FOR THE SOUTHERN KANSAS ASSOCIATION.

The distribution of our churches over so large a territory as is included in this Association makes the churches and Ministers strangers to each other, and renders it very difficult to secure such information as ought to be embodied in this report.

We have had a year of growth, though not such as with our material and moral means we ought to have had.

There has been no general revival among our churches during the past year. Few of the older churches of our Association are stronger in membership or ability to pay their own expenses now than a year ago.

In a territory where five years ago there were but five Congregational churches, and not more than a hundred members, there are now thirty-eight churches and more than a thousand members.

Nine churches were added to our number last year. They are the following: Cedar Grove, Chase county. Cherry Creek, Woodson county. Elk Falls, Howard county. Gove's, Sumner county. Great Bend, Barton county. Hill Springs, Morris county. Peace, Rice county. Sedgwick, Harvey county. Sycamore, Montgomery county.

In addition to this, three Ecclesiastical Societies have been formed in anticipation of the organization of churches. A Society at Parsons has been ministered to nearly a year, by Rev. P. M. Griffin. They have built a neat and commodious church edifice, and expect soon to call a council to recognize them as a church, and assist in the dedication of their building.

A Society at Coffeyville has employed and paid the whole salary of their Minister, Rev. J. G. Schaeffer, for some six months.

An Ecclesiastical Society of twenty-eight members at Centre Park school house, Montgomery county, shares with the Sycamore church, the ministrations of Rev. John M. Cheeseman.

Your committee would commend to our Ministers the policy of organizing Societies in advance of the organization of churches, at such points as they expect to occupy permanently.

There have been added to the Ministerial force of the Association but four names, Bro. P. M. Griffin, of Parsons, Bro. Schlichter, of Peace, Bro. J. Miles Ashley, of Sedgwick and Bro. John M. Cheeseman, of Sycamore, Montgomery county. Rev. Albert F. Hale of the De Kalb Presbytery, Ill., is acting pastor of the church at Emporia and a corresponding member of the Association.

Rev. George B. Hitchcock, of Tennessee Prairie, a veteran Home Missionary, died last September, while on a visit home from his field of labor in Howard county.

During the year two churches have been built, one at Parsons, and one at Council Grove. The churches at Fort Scott, Independence and Sedgwick, are building, and the church at Cottonwood Falls intend to complete their unfinished building during the year they have just entered on. The church at Emporia having long felt their edifice too strait for them, hope soon to build a house fit for their home, and an ornament to their beautiful city.

The church at Peace, on the Arkansas River, are making preparations to build soon.

Your committee would not deem it advisable to report specifically of each church if they could, and they could not, if they would, for many of the churches have furnished no data for such a report.

We regret more keenly than words could well express, the meagerness and insufficiency of this report.

It ought to bristle with facts instructive and suggestive. For our future reports we hope to gather from our wide and rich field, something more worthy of permanent record than anything contained in this our first report.

To our brethren of the Southern Association, Laymen, as well as Ministers, we would say, we are all, in some way agents of our Home Missionary Society. No matter about commissions or special authorization, when the time and opportunity come to you to work. Don't wait when God sends you an opportunity to do his work, for tardy human sanction and authority. You may not be a Minister and a Home Missionary, but you may be called to lead same christian community in the organization of a Congregational Church. Congregationalism is strong only as the Christian brotherhood appreciate it, and make it earnest and aggressive and spiritual.

We, of southern Kansas, have a rich field, as well as a large one. "Let us go up at once and possess it, for we are well able to overcome it."

R. M. TUNNELL,	} Home Missionary Com. Southern Kansas Association.
S. G. WRIGHT,	
G. A. BECKWITH.	

No. 6.

REPORT OF COMMITTEE ON PUBLICATION AND FINANCE.

Your committee submit the following statement of receipts and expenditures for the past year.

Dr.

To printing 1000 copies of the minutes of 1873.....	\$145.00.
" postage and Express for their distribution.....	8.20.
" twine and paper for wrapping.....	75.
" Book for Treasurer.....	1.75.
" Circulars and postage of Treasurer.....	6.55.
" Statistical Secretary for printing and postage.....	10.00.

\$172.15.

Cr.

By amount received as per Treasurer's account.....	142.41.
BALANCE DUE.....	29.84.

We regret to be obliged to present a report that leaves a balance on the wrong side. It would certainly have been much more gratifying, could we

GENERAL ASSOCIATION.

have announced the Association out of debt, and money in the Treasury, and we cannot avoid the conviction, that with a little more effort and promptness, this result might easily have been reached. An assessment of ten cents per member was made at our last annual meeting, amounting to \$293.30. Of this amount only \$72.10 have been actually paid into the treasury. While the minutes have been liberally furnished to the churches, they seem to have overlooked the fact that they were expected to pay for them.

We assume that it was unintentional negligence, and trust the fact will be made apparent, by the promptness with which they will hasten to repair the error. We recommend the adoption in future, of the "pay as you go" system, and that the Publishing Committee furnish the minutes only to such churches and Ministers, as will be responsible for payment for the same.

A. M. RICHARDSON } Com.
F. T. INGALLS, }
T. D. THACHER. }

No. 7.

WASHBURN COLLEGE.

When the last report on Washburn College was submitted to the Association, at Fort Scott, on the 11th of May, 1872, the new College Building then projected, was still on paper. On the 30th of May, a little over a year since, the contracts for completely enclosing a building one hundred and thirty feet long, by fifty four feet wide, and four stories high, including the basement story, were let at a cost of about *forty thousand dollars*.

The building is now virtually enclosed.

Since the last meeting of the Association, the Trustees of the College have paid out on expenditures connected with the building, nearly *thirty-four thousand dollars*.

A college campus, also, of forty acres, including streets and roads, has been plowed, and enclosed with a pine board fence, and a thrifty hedge of Osage Orange. The College grounds have been set out with two hundred and fifty white elm trees, and two hundred cottonwood trees, arranged in three rows 25 feet apart, along the four sides of the College campus, which is laid off in the form of a parallelogram, 100 rods long by 64 rods wide. The College owns one hundred and twenty acres contiguous to the campus. The trustees at their last meeting appointed a committee to mature a plan by which the whole tract shall be divided into dwelling sites, and if deemed advisable, leased on long time, subject to re-valuations and wholesome restrictions, so that by the lessee paying a certain per cent annually on the valuation, all the land could be converted into a perpetual and perpetually increasing endowment for the College.

Mrs. Washburn, widow of the lamented Deacon Ichabod Washburn, of Worcester, Mass., recently donated two thousand dollars, as an addition to the endowment fund of the College, and specially as a nucleus for the endowment of a Ladies Department. The *productive* endowment of Washburn College amounts to about \$31,000. The beneficiary fund established by Charles Boswell, Esq., of Hartford, Connecticut, with the condition that it shall be loaned and compounded until it amounts to \$10,000, has increased to \$6,500.

The great need of the institution at present is to get the building ready for occupancy. The Trustees are desirous of vigorously prosecuting the work, but they cannot proceed without the necessary means, unless by incurring a debt, which might prove disastrous to the institution.

At a recent meeting of the Trustees, the following resolution was adopted.

"RESOLVED, That in view of the fact that the interests of Washburn College urgently demand the speedy occupancy of the new College Build-

ing, the Congregational Churches and brethren throughout the State be earnestly solicited to contribute as soon as possible, so much of the \$25,000 pledged and re-pledged by the General Association, as shall be sufficient to prepare the new College Building for occupancy by next fall. It will take about \$20,000 to complete the building, or \$5,000 less than the Association two years in succession, pledged to raise for this object. This pledge was on condition that the citizens of Topeka should make up \$40,000, including the proceeds of the Academy Building. This condition has been virtually fulfilled in the erection and enclosure of one of the finest and most substantial College edifices in the State, as some of the brethren present, and members of the Association, who have seen the building, can testify.

It was deemed advisable to make but little effort outside of Topeka, until actual payments had proved the worth of the subscriptions pledged.

It now remains with the friends of the College, as represented by this Association, to say—*what* they will do, and *when* they will do it. All that has been done will be practically lost for the time being, unless the building can be made available for use.

In the minds of some, the pecuniary stringency of the times may suggest an objection to any immediate effort throughout the State. To this it may be replied that there will always be some obstacle in the way of every enterprise. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." The longer the delay, the harder will it be to accomplish the object. It is always easier to keep an object moving than to start it after it has once stopped.

The contracts on the building could be let in three parts, and gradually.

1st. The contract to prepare the building for plastering, including the floors and stairs.

2nd. The contract for plastering, &c.

3rd. The contract for completing the south half of the building.

All this could be done by raising ten or twelve thousand dollars. And it would seem as if that amount could be raised, and ought to be raised.

Are there not 12 in the State who could give \$1,000 each? or if not 12, are there not 24, who could give \$500 each? or if not 24, are there not 48 who could give \$100 each? We believe there are some of each class.

The condition stipulated by the Association was accepted, subscriptions secured, and the work prosecuted thus far, in full faith that the friends of the College outside of Topeka, would at the proper time, rally to the fulfillment of that generous assurance, once and again incorporated as a part of the records of this Body.

Nor, have we any reason, as yet, to think that this confidence has been at all misplaced. The most reliable thing in the world is the christian heart. A College finds its greatest source of strength, next to God, in God's people. We believe that the churches and brethren of the State will do all that can reasonably be expected of them. Indeed the kindly spirit with which the presentation of the college has been everywhere received, is an evidence that the brethren are interested in it. The upbuilding of a Christian College requires sacrifice and self-denial. One precious life in the person of Rev. Samuel D. Bowker, has already been offered upon the altar. One of the present instructors in the institution has refused one thousand eight hundred dollars salary from an eastern institution, and is struggling with the college, at a salary of only \$1,100, two hundred and fifty of which, he has subscribed for the erection of the building. And lest any one should envy the position of President, it may be allowable to state, that all he received on salary the past year was \$800, and all that he has received on salary, during the five months of the current year, including traveling expenses, amounts to exactly one hundred and fifty dollars. Those most closely connected with Washburn College are disposed to share with their brethren through the State, in whatever self-denial or sacrifice may be necessary for the establishment of a College, which shall be forever dedicated to "Christ and the Church."

This enterprise also, though in its beginning, is yet, as we firmly believe, one of the grandest movements connected with the churches of our State.

GENERAL ASSOCIATION.

An encouraging consideration in the founding of new Colleges at the West is the fact that God has so richly blest them, and is accepting them as efficient instrumentalities for the advancement of his glorious kingdom. As one among many instances of this, we may cite Beloit College, which with only a limited endowment has furnished this year for our Theological Seminary twenty young men, consecrated to the work of the Gospel Ministry—more than Dartmouth, Middlebury and Vermont Universities put together, and more than Williams College and Harvard united.

Should this state of things continue, our churches at the East even, may yet have to look to our new colleges at the West, founded on firm Christian foundations, and newly consecrated to Jesus, for a large proportion of the Christian Ministry, and Missionaries of the Cross.

In view of such facts, then, it cannot be that we, whom God has stationed in full sight of the rapidly multiplying fields and ripening harvests, both in our own State and in adjacent Territories, shall fail to vigorously execute wise and far reaching plans for supplying with Christian laborers the present and prospective spiritual destitution. It is this great object that gives Washburn College a place in Christian hearts, and a claim on Christian liberality.

P. McVICAR, Chairman of College Committee.

For No. 8, Report of Committee on change of Constitution, see page 16, (Minutes.)

REPORT OF THE SUPERINTENDENT OF MISSIONS.

This report includes the time from May 1st, 1872, to the 1st of June, 1873, 13 months.

The Divine favor has been manifested by the general good health of our Missionaries, and the prosperity that has attended their work. Revivals have not been so extensive as were enjoyed the preceding year, but a goodly number of our churches have been visited by the Holy Spirit in reviving and converting power, and their numbers have been increased, by the addition of new born souls.

Twenty-two churches have been organized, five of them at county seats, and ten of them in new counties, where little, if any work had before been done by our denomination, viz: In Howard, Sumner, Harvey, Rice, Barton, Russell, Ellis, Saline, Osborne and Smith counties. The others were organized in Woodson, Montgomery, Osage, Morris, Wabaunsee, Pottawattomie, Brown, Wyandotte and Leavenworth counties. Sixteen of them have preaching once a week, or once in two weeks, the others occasionally. Nine Ministers have come into the State to engage in missionary labor, and ten who were already in Kansas, employed by other denominations, or engaged in other associations, have labored more or less during the year, under the direction of the A. H. M. Society.

Two have been called away by death. Rev. Geo. B. Hitchcock, after 24 years of Pioneer missionary labor in Indiana, and 3 years in Kingston, Mo., came to this State in May, 1868. For four years he was not commissioned by the Society, choosing to preach in the destitute neighborhoods of S. E. Kansas, in connection with other occupations. But one year ago, he visited Howard county, with the intention of again devoting himself to missionary work. After an absence of six weeks, he returned, to make arrangements for permanent work in that county, when he was taken sick, and on the 4th of August, was called to his rest above. Bro. Arthur L. Smith, from Chicago Theological Seminary, spent his vacation last summer with the church at Blue Rapids, with the expectation of returning to the Seminary, and completing his studies the present year. With a loving heart he labored faithfully for the Master, until about the close of his vacation, when he was taken sick of typhoid fever, and after ten days illness, was called home to glory.

A large area has been added to our mission field by actual occupation. Our work now extends 300 miles from the eastern border of the State, and along the A. T. & S. F. R. R. and the K. P. R. R., explorations have been made to Colorado.

The "New Departure" adopted last year has worked well. The brethren throughout the State have manifested a praiseworthy zeal, and greatly aided in extending the work, by valuable suggestions, and by visiting new fields. Bro. Harvey Jones was commissioned to labor 6 months in the Arkansas Valley, and did good service in exploring new counties, and organizing churches. Bro. Officer made two trips up the Solomon Valley and found important stations that should be occupied, and Bros. Safford and Foster have done much to push forward the work in Jewell, Mitchell, Osborne and Smith counties. During the year the effort has been to keep pace with immigration, and as soon as possible, to supply those seeking homes in Kansas with the preaching of God's word, but on account of scarcity of funds, from November to April, little advance could be made, and since April, only by slow approaches has new territory been acquired. Never before in one season, were so many coming into Kansas, and the great question is, what can *we* do toward meeting the increasing demand for missionary labor in our State, with our present forces. Cannot some of the brethren spend one, two, or even four weeks the present summer in visiting new counties? Much good was done the past year by such visits. Are there not some Laymen in our churches who can establish Sabbath Schools and hold meetings in destitute neighborhoods near them?

There are many fields now, white for the harvest in Kansas. Should this harvest of souls be gathered or lost?

The A. H. M. Society paid, or are pledged to pay, those who were commissioned to labor in this State the present year, \$28,500. With the present stringency in the money market, we cannot expect much, if any additional aid from that source. For the most part, then, additional laborers for this field must be secured by our own churches doing *more* toward the support of our Missionaries, and asking *less* from the Society, or in sharing their Missionary with some other church. Let no one be discouraged. "Hitherto the Lord has helped us." Let us trust in Him, and go forward and possess the land.

S. D. STORRS.

REPORT OF THE TREASURER KANSAS HOME MISSIONARY SOCIETY, FOR THE YEAR ENDING JUNE 1st, 1873.

Received by the Treasurer, and remitted to the A. H. M. Soc. as follows

Plymouth Cong'l Church, Lawrence	256 95	
" " " "	98 45	
" " " L. Members	20 00	\$375 40
Congregational Church, Ottawa		7 35
" " " Bavaria		7 75
" " " Brookville		3 00
" " " Mulberry		6 50
" " " Neodesha		15 60
" " " Topeka, 1st	100 00	
Total amount passing through hands of Treasurer		\$515 60

GENERAL ASSOCIATION.

REMITTED TO A. H. M. SOCIETY BY CHURCHES.

First Congregational Church,	Burlington.....	\$26 75
"	" Cottonwood Falls.....	9 62
"	" Eureka.....	11 00
"	" G. W. Baird, Ft. Hiworth...	30 00
"	" Fredonia.....	5 30
"	" Muscotah.....	27 00
"	" New Malden.....	5 50
"	" Pomona.....	3 20
"	" Seneca.....	18 35
"	" Emporia, 2nd.....	30 00
"	" N. Topeka.....	10 00
"	" Vienna.....	5 00
"	" Geneva.....	4 00
"	" Junction City.....	20 58
"	" Olathe.....	23 55
"	" Eureka.....	5 00
"	" Hiawatha.....	8 00
"	" Independence.....	28 30
"	" Ossawatimie.....	15 00
"	" White Cloud.....	8 00
"	" Arvonia.....	20 00
"	" Carbondale.....	15 20
"	" Ridgeway.....	6 35
"	" Wakarusa.....	4 45
"	" Densy School House.....	7 00
"	" Cawker City.....	14 40
"	" Council Grove.....	20 00
"	" Highland.....	12 00
"	" Petersville & Highland....	8 65
"	" Tonganoxie.....	12 50
"	" Albany.....	7 00
"	" Emporia.....	15 40
"	" Leavenworth, 1st.....	41 30
"	" Grant.....	8 50
"	" Stranger, (Union,).....	10 00
"	" Great Bend.....	20 00
"	" Lawrence, (Pilgrim,).....	24 00
"	" Manhattan.....	27 50
"	" Sedgwick City.....	5 00
"	" Washara & Wilmington....	21 25
"	" Arkansas City.....	2 00
"	" Arvonia, (Welsh,).....	23 00
"	" Centralia.....	9 00
"	" Mound City.....	20 00
"	" Osborn City.....	5 45
"	" Quindaro.....	25 00
"	" Sother.....	4 00
"	" Wellsville.....	4 95
"	" Grasshopper Falls, S. S....	10 00
"	" Oswego.....	8 00
"	" St. Mary's.....	5 00
"	" W. P. E.....	5 00
Total amount forwarded by churches,.....		\$717 05
" " contributed by State.....		\$1 232 65
H. W. CHESTER, Treas. Kansas H. M. Society.		

REPORT OF TREASURER.

Cash on hand last report..... \$50 96

RECEIVED ON ASSESSMENTS—NORTHERN ASSOCIATION.

Albany—1872	\$3 00	
“ 1873	1 00	
Atchison “	7 30	
Capioma—1872	1 20	
Hiawatha—1872	1 40	
Muscotah—1873	2 30	
Seneca—1872	2 10	\$18 30

EASTERN ASSOCIATION.

Barkers—1872—balance	1 60	
Kanawka—1872	2 20	
Lawrence—Plymouth—1872—balance	14 90	
Lawrence—Pilgrim—1872	3 95	
Leavenworth—1st—1872	20 80	
“ 5th Avenue—1873	1 70	
Ossawatimie—1873	2 85	
Ottawa—1872	1 80	
Pomona—1873	2 60	
Tiblow—1873	1 00	
Tonganoxie—73	2 00	
Wellsville—1873	1 00	
“ 1872	1 00	\$57 40

CENTRAL ASSOCIATION.

Cawker City—1872	1 00	
“ “ 1873	1 80	
Louisville—1873	4 30	
Manhattan—1873	8 60	
Ogden—1873	70	
Topeka—1st—1873	17 60	
Topeka—2nd—1873	1 70	
North Topeka—1871	1 10	
Vienna—1872	2 90	
Washara—1872	31 50	
Wilmington—1872	1 60	
Westmoreland—1872	1 50	\$47 30

SOUTHERN ASSOCIATION.

Altoona—1872	1 00	
Arkansas City—1872	1 20	
Arvonia—1872	2 00	
Burlington—1873	5 00	
Diamond Valley—1872	2 75	
Eureka—1873	3 30	
Fort Scott—1872	5 50	
Fort Scott—1873	11 25	
Fredonia—1872	2 10	
Geneva—1872	3 30	
Neodesha—1872	1 60	
Neosho Falls—1873	3 50	
Oswego—1873	1 50	
Peace—1872	1 80	
Petersville—1872	1 50	
Verdigris falls—1872	2 00	\$49 30
Paid for circulars and postage, Treasurer		\$223 26
“ “ books, “	6 55	
“ “ circulars for statistical clerk, “	1 75	
“ “ expense for stated “	10 00	
“ “ Publishing Committee, “	9 60	
“ “ Orders “	8 95	
	145 00	\$181 85

Cash on hand..... \$41 41

NORTHERN ASSOCIATION—STATISTICS.

NAME OF CHURCH.	In what year organized.	NAME OF MINISTER.	MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.		No. in S. School
			Male.	Female.	TOTAL.	Absent.	Profes'n.	Letter.	TOTAL.	Deaths.	Dismiss'n.	Excommu- nication.	Adult.	Infant.	
Albany.	1858	Horatio W. Shaw,	15	25	40	9	2	2	2	11	11		1	11	90
Archison.	1858	Francis T. Ingalls,	41	50	91	18	9	15	24	1	7	1	8	8	200
Blue Rapids.	1872	Samuel A. Vandyke,	27	31	58	2	18	15	33		7		8	1	82
Capronia.	1871	Ozro A. Thomas,	7	10	17	5									45
Centralia.	1869	None,	11	18	29										
Fairview.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Hamlin.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	30
Hiawatha.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	40
Highland.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	40
Muscotah.	1866	Alex. S. McConnell,	15	25	40	2	2	1	3		1		1	1	30
New Malden.	1872	Alva A. Hurd,	11	13	24	5	1		1		3		1	1	40
Plumb Creek.	1873	None,	8	8	16	3	4		4			1	2	2	75
Plymouth.	1869	Isaac B. Smith,	13	13	26			2	2		3		3	3	75
Sabetha.	1872	Ozro A. Thomas,	4	14	18			2	2		2		2	2	40
Seneca.	1865	George Bent,	12	13	25	1	4	2	6		1		3	3	80
Sother.	1870	Isaac B. Smith,	6	13	19		1	1	1			2			
White Cloud.	1870	None.		54	54										797
Churches not reporting, had last y'r.			170	235	405	45	41	37	78	2	36	2	21	15	
TOTAL.			170	235	405	45	41	37	78	2	36	2	21	15	

Seventeen Churches.

Other Ministers—Nelson Alvord, Centralia; Samuel Pomeroy, Muscotah.

NORTHERN ASSOCIATION—CONTRIBUTIONS.

CHURCH EXPENSES.										BENEVOLENT CONTRIBUTIONS.					
Salary.	Church E. lifce.	Current Expenses		Sunday School.	TOTAL.	Foreign Missions	Home Missions.	Am. Miss. Associat'n	Cong'l Union.	Bible Society.	Other Causes.	TOTAL			
		20 00	75 00												
Albany, - - - - -	402 08			30 00	517 08	5 00	7 00	00 00	00 00	00 00	31 00	15 00			
Atchison, - - - - -	1500 00	700 00	300 00	125 00	2,625 00			00 00	13 00	15 00	46 10	74 10			
Blue Rapids, - - - - -	315 00	150 00	150 00	30 00	645 00		10 00	00 00	00 00	00 00	00 00	10 00			
Capitola, - - - - -	225 00		20 00	35 00	280 00		5 00	00 00	00 00	00 00	00 00	5 00			
Highland, - - - - -	700 00	48 00	120 00	17 10	885 10	8 20	6 00	00 00	00 00	00 00	25 00	31 00			
Muscotah, - - - - -	287 00		30 00	15 00	332 00		10 00	00 00	00 00	00 00	00 00	18 20			
Plymouth, - - - - -	33 00		3 00		78 00			00 00	00 00	00 00	00 00	00 00			
Sabetha, - - - - -	75 00			30 73	245 73		5 00	00 00	00 00	00 00	00 00	5 00			
Sother, - - - - -	215 00				245 00		4 00	00 00	00 00	00 00	00 00	4 00			
100 00					100 00			00 00	00 00	00 00	00 00	00 00			
TOTAL.					5,707 91	13 20	47 00	00 00	13 00	15 00	74 10	162 30			

EASTERN ASSOCIATION—STATISTICS.

NAME OF CHURCH.	In what year organized.	NAME OF MINISTER.	MEMBERS.			ADDITIONS.			REMOVALS.			BAPTISMS.		No. in S. School	
			Male.	Female.	TOTAL.	Absent.	Profes'n.	Letter.	TOTAL.	Deaths.	Dismiss'n	Excom- munication.	TOTAL.		
			In what year Or'dained.	In what year beg'n lab'r here											
Barkers,	1871	None,	1847 1872	12 18	30	1	1	7	1	1	2		3	1	75
Grant,	1872	Albert M. Richardson,	1853 1872	23 22	45	4	1	1	1	1	9		10	1	40
Grasshopper Falls,	1857	Levi B. Wilson,		6 7	13										60
High Prairie,	1872	None,	1839 1871	10 12	22	2	5	1	6	2	2		9	4	35
Kanwaka,	1856	J. W. Fox,	1858 1857	171 237	408	36	10	21	31	4	10		14	5	11
Lawrence Plymouth,	1854	Richard Cordley,		34 49	83	8	5	4	9	1	3		5	1	165
" 2nd,	1862	Albert M. Richardson,	1847 1870	93 145	238	48	10	16	26	6	21		27	3	300
" " Pilgrim,	1866	William Kincaid,	1867 1870	14 17	31	14	3	1	3	1	4		5	1	50
Leavenworth 1st,	1858	Robert Brown,	1862 1866	11 24	35	9	3		3		2		4	4	62
" 5th Av.	1860	John E. Weir,	1854 1869	14 31	45	15	1		15		2		2		125
" 3rd,	1869	George A. Jackson,	1872 1871	13 22	35	8	1	6	1		3		1		70
" 2nd,	1871	None,	1841 1855	22 24	46	10	21	7	28	1	1		4		70
Olathe,	1865	S. L. Adair,	1833 1870	11 16	27	2	2	2	11	2	11		13	6	25
Oswattomie,	1856	James Chew,	1871 1872	12 16	28	5	2	9	2	1	1		1	5	42
Ottawa,	1870	Alvin B. Jordan,	1860 1870	15 10	25	15	5		15		2		4		42
Paola,	1870	Luther Newcomb,		13 12	25	10	15	6	2	7	1		1		130
Pomona,	1870	None,		19 17	36	6	5	2							90
Quindaro,	1838	Alfred Cornett,	1861 1872	16 5	21	11	7	2	4	6			8	5	35
Ridgeway,	1862	Henry Osborne,	1847 1873	9 17	26	8	3	11	14	3			1	3	167
Stranger,	1872	Joseph Mason,	1848 1868	7 7	14	8									37
Tiblow,	1873	Henry E. Woodsock,	1860 1872	3 5	8		3	11	14	3					167
Tonganoxie,	1868	Luther Newcomb,	1870 1872	21 44	65	81									2087
Valley Brook,	1873	T. C. Kinne,	1870 1872												37
Wellsville,	1871	James G. Dougherty,													102
Wyandotte,	1858														26
Churches not reporting, had last y'r															
TOTAL.				512	745	1408	186	87	78	191	23	74	5	102	2087

Twenty five Churches.

Other Ministers—John H. Byrd, farmer, Leavenworth; James D. Liegett, Leavenworth; Samuel Y. Lum, Agent American Bible Society, Lawrence; J. Franklin Morgan, Chaplain State Penitentiary, Leavenworth; John D. Parker, Supt. State Blind Asylum, Wyandotte; Franklin H. Snow, Prof. Natural Science, State University; Sylvester D. Storrs, Supt. of Home Mission; Quindaro.

EASTERN ASSOCIATION—CONTRIBUTIONS.

CHURCH EXPENSES.					BENEVOLENT CONTRIBUTIONS.							
Salary.	Church Edifice.	Current Expenses	Sunday School.	TOTAL.	Foreign Missions.	Home Missions.	Am. Miss. Associat'n.	Cong'n'l Union.	Bible Society.	Other Causes.	TOTAL	
135 00		17 50		152 50		2 25					2 25	
65 00				65 00		5 00					5 00	
1,000 00	125 00	100 00	258 00	1,483 00	10 00	30 00	19 00	15 00	12 00	20 00	112 00	
2,500 00	3,441 79	2,159 53	379 04	8,480 36		15 00					239 00	
500 00	200 00	125 00	55 00	880 00	77 00	256 80	57 43	343 15	80 00	133 57	947 95	
2,500 00	75 00	1,050 00	100 00	3,725 00		24 00					24 00	
5th Av.	95 00	178 40		3,725 00	59 00	40 00	43 65	313 50	1 00	100 00	557 15	
3rd.	875 81	15 63	15 00	698 40								
2nd.	1,719 71	308 41	96 06	378 70				3 00				
Osawatimie,		32 40	18 00	2,999 90								
Ottawa,	530 00	245 00	25 00	210 40	13 50	15 00	5 00	10 00		7 95	51 45	
Paola,	1,240 00	10 00	50 00	2,063 00		5 00				10 00	15 00	
Pomona,	330 00			361 00					3 00		3 00	
Quindaro,	170 00			170 00	5 00	4 55					9 00	
Stranger,		10 00		10 00		25 00		20 00			45 00	
Tonganoxie,	110 00	500 00		610 00							15 00	
Wellsville,	200 00	500 00	25 00	750 00			15 00				12 50	
Wyandotte,	130 00		2 23	132 23							4 95	
	1,200 00	200 00	75 00	1,625 00	10 00	4 95		20 00		15 00	45 00	
TOTAL.	11,290 91	8,094 50	4,421 84	33 24,915 58	174 50	440 05	140 08	724 65	96 00	361 52	2,151 80	

CENTRAL ASSOCIATION—STATISTICS.

CENTRAL ASSOCIATION—STATISTICS.

NAME OF CHURCH.	In what year organized.	NAME OF MINISTER.	MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.		No. in S. School	
			Male.	Female.	TOTAL.	Absent.	Profes'n.	Letter.	TOTAL.	Deaths.	Dismiss'n	Excommu-nication.	Adult.	Infant.		
Bald,	1872	Henry Davis,	11	10	21	6	6	3	3	6	6				30	
Bavaria,	1871	Henry M. Jones,	2	9	11	2	1	7	8						30	
Bethany,	1873	Richard B. Foster,	4	4	8	1	1								32	
Brooklyn,	1873	Henry M. Jones,	6	9	15	4	3	3	15	6	6				46	
Burlingame,	1861	John Seaford,	19	21	40	2	3	9	9	1	1				30	
Cawker City,	1871	Albert W. Safford,	9	10	19	1	1								42	
Clear Creek,	1871	Leonard M. Scribner,	6	5	11	2	13	8	21							
Dover,	1872	Harvey Jones,	11	10	21	3	19	19								
Ellis,	1873	Morris Officer,	8	11	19											
Ellsworth,	1872	None,				5										
Hay's City,	1873	Morris Officer,	8	16	24	9	3	4	7	4	4				50	
Junction City,	1864	Isaac Jacobus,	17	36	53	6	17	13	30	1	4				150	
Louisville,	1868	Henry Hould,	46	65	111	6	5	9	14	1					50	
Manhattan,	1856	R. Davenport Parker,	12	11	23	3	8	15	23	1					40	
Millford,	1860	William P. Esler,	4	6	10	3	3	24	24		4				60	
Ogden,	1872	J. S. Sile,	13	11	24	3	5	16	21						40	
Osborn City,	1872	Richard B. Foster,	5	16	21	5	5	6	11	1	8				180	
Russell,	1873	Aaron H. Annis,	5	6	11	7	5	9	21	1	26					
Smith Centre,	1870	None,	92	150	242	36	12	9								
St. Mary's	1856	Liam Blakesley,	8	10	18	1	3	2	5						90	
Topeka 1st,	1865	None,	12	25	37	10	3	8	11		2				40	
" 2nd,	1870	Thos. W. Jones,	19	18	30	4	3	8	11		1				105	
" North,	1868	Lewis E. Sikes,	56	64	120	12	14	4	18							
Vienna,	1857	None,														
Wabausee,	1871	None,														
Wamego,	1867	None,														
Wilmington,	1869	None,														
Churches not reporting, had last year																
TOTAL.			369	487	856	139	93	159	272	4	68	6	78	44	47 1115	

By H. H. Smith, Topeka.

in twenty-eight Churches.

Twenty eight Churches.
 Other Ministers—P. McVicar, President of Washburn College; Rodney Paine and Ira H. Smith, Topeka.

CENTRAL ASSOCIATION—CONTRIBUTIONS.

	CHURCH EXPENSES.					BENEVOLENT CONTRIBUTIONS.						
	Salary.	Church Edifice.	Current Expenses.	Sunday School.	TOTAL.	Foreign Missions.	Home Missions.	Am. Miss. Assoc'n.	Con'g'l Union.	Bible Society.	Other Causes.	TOTAL.
Bala, -	250 00	4 00	00	00	650 00	00	10 50	00	00	10 50	00	31 00
Burlingame, -	500 00	130 00	100 00	15 00	745 00	00	15 00	00	5 00	00	00	30 00
Cawker City, -	300 00	577 35	4 32	11 49	893 66	00	14 40	00	00	00	00	14 40
Clear Creek, -	35 00	00	00	75 00	37 75	00	1 50	00	00	00	00	1 50
Junction City, -	330 00	00	80 00	50 00	480 00	00	20 50	00	15 00	00	00	35 50
Louisville, -	400 00	200 00	62 00	10 00	672 00	00	12 00	00	15 00	9 00	00	36 00
Manhattan, -	405 00	10 00	90 00	140 00	1,105 00	71 50	27 50	00	9 00	00	32 00	140 00
Millford, -	400 00	00	150 00	00 00	610 00	0 00	20 00	00	10 00	00	00	30 00
Ogden, -	200 00	00	50 00	20 00	370 00	00	5 45	00	00	5 00	00	10 45
Osborne City, -	00 00	00	158 00	7 00	165 00	00	10 00	00	00	22 50	00	32 50
Russell, -	400 00	1,200 00	25 00	00	1,625 00	00	10 00	00	00	00	00	20 00
St. Mary's, -	1,800 00	1,500 00	550 00	200 00	4,050 00	50 00	100 00	30 00	175 00	45 00	6 00	460 00
Topeka 1st, -	500 00	300 00	150 00	150 00	1,100 00	00	15 00	00	00	15 00	00	30 00
Topeka North, -	200 00	00	00	10 00	210 00	00	15 00	00	18 25	00	00	33 25
Vienna, -	1,000 00	75 00	100 00	25 00	1,200 00	27 00	34 50	19 81	00	00	75 00	174 56
Wabaussee, -	00 00	00	00	00	00	148 50	301 35	49 81	247 25	107 00	107 00	1,020 91
TOTAL.	7,390 00	4,392 25	1,519 32	701 24	14,002 81	148 50	301 35	49 81	247 25	107 00	107 00	1,020 91

SOUTHERN ASSOCIATION — STATISTICS.

NAME OF CHURCH.	In what year organized.	NAME OF MINISTER.	MEMBERS.			ADDITIONS.			REMOVALS.			RAP-TISMS.		No. in S. School	
			Male.	Female.	TOTAL.	Absent.	Profes'n.	Letter.	TOTAL.	Deaths.	Dismiss'n	Excom- munication.	TOTAL.		
Altoona, - - - - -	1871	Geo A. Beckwith,	6	6	12	3	4	4	1	5	1	1	2	1	90
Arkansas City, - - -	1871	None,	9	12	21	5	7	7	4	5	1	9	1	1	50
Arvonla, - - - - -	1870	John M. Barrows,	18	20	38	3	1	10	11	4	1	2	2	1	75
Arvonla (Welsh), - -	1869	C. D. Jones,	8	11	19	3	1	10	11	4	1	2	2	4	60
Augusta, - - - - -	1870	Jonathan Copeland,	1	3	4	2	5	3	8	6	6	6	2	4	90
Baxter Springs, - -	1870	None,	20	35	55	5	3	11	12	2	2	2	2	3	30
Blaine Ridge, - - -	1872	Calvin S. Shattuck,	None,	12	12	1	2	3	7	2	4	8	2	2	50
Burlington, - - - -	1868	Samuel G. Wright,	5	12	17	1	1	6	11	6	4	4	4	4	50
Cherry Creek, - - -	1873	None,	15	18	33	8	1	5	6	1	1	1	5	5	50
Cottonwood Falls, -	1868	J. G. Fredborn,	19	19	38	1	5	6	1	1	3	4	4	64	64
Council Grove, - - -	1863	Edward A. Mirick,	20	31	60	4	1	2	3	10	10	10	1	1	80
Diamond Valley, - -	1871	Jonathan Copeland,	18	35	53	11	2	5	1	1	4	4	2	1	80
Douglas, - - - - -	1870	Henry Rees,	35	49	84	2	8	16	12	3	3	16	18	8	100
Dry Creek (Welsh), -	1858	Luther H. Platt,	35	16	51	18	41	37	1	2	2	5	1	1	75
Elk River, - - - - -	1868	Chas. T. Melvin,	46	34	80	1	72	3	15	3	3	2	3	2	50
Emporia 1st, - - - -	1869	Henry Rees,	21	25	46	14	2	10	12	1	2	2	2	1	50
Emporia 2nd, (Welsh)	1869	Albert F. Hale,	6	10	16	1	2	12	16	2	2	2	5	50	50
Eureka, - - - - -	1869	Joseph C. Plumb,	13	37	50	2	6	14	5	1	5	6	2	2	100
Fort Scott, - - - -	1869	Chas. A. Richardson,	21	25	46	1	7	14	7	1	5	6	2	2	96
Frederonia, - - - -	1871	Lincoln Harlow,	6	6	12	1	2	10	12	1	2	2	2	2	50
Geneva, - - - - -	1873	None,	16	16	32	1	2	10	12	1	2	2	1	1	50
Gove, - - - - -	1872	A. H. Brundige,	16	17	33	3	3	12	15	2	2	2	5	50	50
Great Bend, - - - -	1872	Edward A. Mirick,	20	20	40	2	8	12	15	2	2	2	2	2	100
Hill Springs, - - - -	1871	Robert M. Tunnell,	18	30	48	2	6	14	5	1	5	6	2	2	96
Independence, - - -	1867	Lauren Armsby,	13	22	35	2	6	14	7	1	5	6	2	2	30
Independence, - - -	1867	Lauren Armsby,	13	22	35	2	6	14	7	1	5	6	2	2	30
Monroe City, - - -	1871	Geo. A. Beckwith,	10	10	20	3	1	20	13	10	13	23	2	2	65
Neodesha, - - - - -	1871	Lincoln Harlow,	3	11	14	4	3	1	4	4	1	1	1	1	75
Neosho Falls, - - -	1873	C. D. Jones,	9	9	18	2	7	13	20	1	2	3	3	3	36
Osage City, - - - -	1868	Frederick A. Armstrong,	6	10	16	2	7	13	20	1	2	3	3	3	40
Osage City, - - - -	1873	John B. Schlachter,	6	6	12	2	7	13	20	1	2	3	3	3	40
Oswego, - - - - -	1869	Calvin S. Shattuck,	6	6	12	2	7	13	20	1	2	3	3	3	40
Peace, - - - - -	1871	C. D. Jones,	11	9	20	2	2	1	3	1	2	2	2	2	110
Petersville, - - - -	1873	J. Mills Ashley,	2	11	13	2	2	1	3	1	2	2	2	2	8
Reading, (Welsh) - -	1873	John M. Cheeseman,	8	15	23	2	2	1	3	1	2	2	2	2	8
Sedgewick, - - - -	1873	John M. Cheeseman,	8	15	23	2	2	1	3	1	2	2	2	2	8
Sycamore, - - - - -	1870	None,	18	21	39	8	19	13	13	2	2	2	2	2	110
Tennessee Prairie, -	1870	Luther H. Platt,	12	19	31	8	19	13	13	2	2	2	2	2	110
Verdigris Falls, - -	1873	Robert Furness,	12	19	31	8	19	13	13	2	2	2	2	2	110
White City, - - - -	1871	James B. Parmelee,	443	617	1060	110	146	165	357	14	75	17	53	44	1681
TOTAL.			443	617	1060	110	146	165	357	14	75	17	53	44	1681
Churches not reporting, had last y'r															
Thirty nine Churches.															

Churches not reporting, had last y'r
Thirty nine Churches.

SOUTHERN ASSOCIATION--CONTRIBUTIONS.

CHURCH EXPENSES.					BENEVOLENT CONTRIBUTIONS.						
Salary.	Church Edifice.	Current Expenses.	Sunday School.	TOTAL.	Foreign Missions.	Home Missions.	Am. Miss. Assoc'n.	Cong'l Union.	Bible Society.	Other Causes.	TOTAL.
65 00	20 00	10 00	50 00	75 00		2 00			18 00		2 00
500 00		30 00		600 00		20 00			9 00	6 00	44 00
150 00				150 00		18 00					27 00
200 00		5 00		205 00	1 70	1 70					3 40
55 00			15 00	75 00						8 50	11 90
500 00	20 00	50 00	30 00	590 00	13 35	9 50					31 50
400 00		50 00	25 00	475 00	5 00	10 00	10 00	6 50		22 00	46 35
400 00	1200 00	55 00		1655 00		10 00					15 00
217 50		4 00	3 50	225 00							
55 00				55 00							
150 00	100 00	92 00	18 00	390 00	4 40	4 85					4 85
1300 00		200 00	30 00	1430 00		3 45				9 00	16 85
350 00		34 00	105 00	509 00	11 30	15 40		5 00	18 00		28 00
500 00	38 00	27 75	56 50	592 25		20 00			7 00		38 70
737 44		300 00	79 48	1016 92		20 00			32 00		52 00
250 00		40 00	50 00	340 00		24 25	12 00		5 00		25 00
275 00		9 00	7 25	291 85		11 06			13 50	28 42	78 17
425 00	800 00	20 00	5 00	830 00		4 45		3 90			11 06
500 00		300 00	100 00	1625 00		20 00			40 00		8 35
180 00	636 34	50 00	31 00	896 34	3 00	27 00	5 00	15 00			60 00
300 00		50 00	35 00	385 00		13 60					57 00
80 00				80 00		10 00					35 00
			6 00	6 00		5 00					16 60
175 00		5 00	18 00	198 00	4 00	10 00			10 00		20 00
87 50		5 00	10 00	102 50	5 00			5 00			5 00
100 00	850 00	15 00	3 00	968 00						6 00	5 00
75 00				75 00					3 00		5 00
300 00	40 00	20 00	50 00	410 00		14 00				19 00	31 00
					47 75	336 76	22 00	35 40	155 50	9 00	5 00
		1227 35	686 73	13870 86							14 00
8252 44	3704 34										

SUMMARY.

CHURCHES with Pastors, 5; with acting Pastors, 79; supplied by Licentiates, 3; vacant, 22. Total, 109; gain, 19.

MINISTERS—Pastors, 5; acting Pastors, 59; others, 18. Total, 82. Licentiates, 2.

MEMBERS—Male, 1484; Female, 2,072; not specified, 317. Total, 3,873, including 478 absent. Gain, 490.

ADDITIONS—By profession, 362; by letter, 438; not specified, 92. Total, 892.

REMOVALS—By death, 43; by dismissal, 251; by examination, 30; Total, 314.

BAPTISMS—Adults, 151; Infants, 132.

IN SABBATH SCHOOLS, 5,595. Gain, 1,001.

CONTRIBUTIONS FOR HOME EXPENSES, 72 Churches reporting. Salaries, \$30,552.43; Church Edifices, \$17,109.09; Incidentals, \$7,861.15; Sabbath Schools, \$2,759.13. Total, \$57,282.16.

BENEVOLENT CONTRIBUTIONS, 70 Churches reporting. Foreign Missions, \$383.95; Home Missions, \$1,110.16; Am. Miss. Association, \$211.89; Congregational Unions, \$1020.30; Bible Societies, \$375.50; other causes, \$701.54. Total: \$3,801.34.

CHANGES IN CHURCHES—(New)—Bethany, Brookville, Cherry Creek, Dover, Ellis, Gove, Great Bend, Hays City, High Prairie, Hill Springs, Osage City, Osborn City, Peace, Plumb Creek, Russell, Sedgwick, Smith Center, Sycamore, Tiblow, Valley Brook, White City.

Dropped from List—Osawkee, Wakarusa, Westmoreland.

ALPHABETICAL LIST OF MINISTERS.

Samuel L. Adair.....	Ossawatimie.	Alexander McConnell.....	Highland.
Nelson Alvord.....	Centralia.	Peter McVicar.....	Topeka.
Aaron H. Annis.....	Brookville.	Charles T. Melvin.....	Emporia.
Lauren Armsby.....	Mound City.	Edward A. Mirick.....	Diamond Valley.
Frederick A. Armstrong.....	Oswego.	J. Franklin Morgan.....	Leavenworth.
J. Mills Ashley.....	Sedgwick City.	Luther Newcomb.....	Pomona.
John A. Banfeld.....	Leavenworth.	Morris Officer.....	Ellis.
John M. Barrows.....	Arvonia.	Rodney Paine.....	Topeka.
George A. Beckwith.....	Neodesha.	John Parker.....	Wyandotte.
George Bent.....	Seneca.	R. Davenport Parker.....	Manhattan.
Linus Blakesley.....	Topeka.	James B. Parmelee.....	Winfield.
Hiram A. Brundidge.....	Great Bend.	John Phillips.....	Eureka.
John M. Cheeseman.....	Sycamore.	Joseph C. Plumb.....	Fort Scott.
James Chew.....	Ottawa.	Lemuel Pomeroy.....	Muscotah.
Alfred Connett.....	Carbondale.	Henry Rees.....	Emporia.
Jonathan Copeland.....	Augusta.	Albert M. Richardson.....	Lawrence.
Richard Cordley.....	Lawrence.	Charles A. Richardson.....	Fredonia.
Henry Davis.....	Balla.	Harvey P. Robinson.....	Highland.
James G. Dougherty.....	Wyandotte.	A. W. Safford.....	Cawker City.
William P. Esler.....	Milford.	Leicester Y. Sawyer.....	Burlingame.
Richard B. Foster.....	Osborn City.	John B. Schlichter.....	Peace.
James W. Fox.....	Ridgeway.	John Scottford.....	Burlingame.
J. G. Freeborn.....	Cottonwood Falls.	Leonard M. Scribner.....	Westmoreland.
Robert Furness.....	White City.	J. S. Slie.....	Manhattan.
Calvin Gray.....	Geneva.	Calvin S. Shattuck.....	Baxter Springs.
Albert F. Hale.....	Eureka.	Horatio M. Shaw.....	White Cloud.
Lincoln Harlow.....	Neosho Falls.	Lewis E. Sikes.....	Vienna.
Henry Huddle.....	Louisville.	Ira H. Smith.....	Topeka.
Alva A. Hunt.....	Muscotah.	Isaac B. Smith.....	Sother.
Francis T. Ingalls.....	Atehison.	Sylvester D. Storrs.....	Quindaro.
George A. Jackson.....	Leavenworth.	Ozra A. Thomas.....	Albany.
Isaac Jacobs.....	Junction City.	William Todd.....	Madura.
Harvey Jones.....	Wabaunsee.	Robert M. Tunnell.....	Independence.
C. D. Jones.....	Arvonia.	Samuel A. Vandyke.....	Blue Rapids.
Henry M. Jones.....	Russell.	John E. Weir.....	Leavenworth.
Thomas W. Jones.....	Topeka.	Levi B. Wilson.....	Grasshopper Falls.
Alvin B. Jones.....	Paola.	Harry E. Woodcock.....	Tonganoxie.
William Kincaid.....	Leavenworth.	Samuel G. Wright.....	Burlington.
James D. Liggett.....	Leavenworth.		
Samuel Y. Lum.....	Lawrence.		

LICENTIATES.

Milan C. Ayres.....	Hamlin.	T. C. Kinne.....	Wellsville.
M. Johnson.....	Quindaro.	Total.....	82.

ALPHABETICAL LIST OF CHURCHES.

Albany.	Gove.	Peace.
Altoona.	Grant.	Petersville.
Arkansas City.	Grasshopper Falls.	Plumb Creek.
Arvonias.	Great Bend.	Plymouth.
Arvonias 2nd. (Welsh.)	Hamlin.	Pemona.
Atchison.	Hays City.	Quindaro.
Augusta.	Hiawatha.	Reading—(Welsh.)
Bala.	Highland.	Ridgeway.
Barkers.	High Prairie.	Russell.
Bavaria.	Hill Springs.	Sabetha.
Baxter Springs.	Independence.	Sedgwick.
Bethany.	Junction City.	Seneca.
Blue Rapids.	Kanwaka.	Smith Center.
Blue Ridge.	Lawrence—Plymouth.	Sother.
Brookville.	Lawrence—2nd.	St. Mary's.
Burlingame.	Lawrence—Pilgrim.	Stranger.
Burlington.	Leavenworth—1st.	Sycamore.
Capioma.	Leavenworth—2nd.	Tennessee Prairie.
Cawker City.	Leavenworth—3rd.	Tiblow.
Centralia.	Leavenworth—5th Ave.	Tonganoxie.
Cherry Creek.	Leghorn.	Topeka—1st.
Clear Creek.	Louisville.	Topeka—2nd.
Cottonwood Falls.	Manhattan.	Topeka—North.
Council Grove.	Millford.	Valley Brook.
Diamond Valley.	Mound City.	Vienna.
Douglas.	Muscotah.	Virginia Falls.
Dover.	Neodesha.	Wabaunsee.
Dry Creek. (Welsh.)	New Malden.	Wamego.
Elk River.	Ogden.	Wauzara.
Ellis.	Olathe.	Wellsville.
Ellsworth.	Osage City—(Welsh.)	White City.
Emporia.	Osawka.	White Cloud.
Emporia 2nd. (Welsh.)	Ossawatimic.	Wilmington.
Eureka.	Osborn City.	Winfield.
Fairview.	Oswego.	Wyandotte.
Fort Scott.	Ottawa.	Westmoreland.
Fredonia.	Oxford.	Total.....112.
Geneva.	Paola.	

DISCOURSE
OF
REV. PETER McVICAR,
DELIVERED BEFORE
THE CONGREGATIONAL ASSOCIATION,
IN LAWRENCE,
JULY 16, 1873.

DEUTERONOMY, 4: 1.

"Go in and possess the land which the Lord God of your fathers giveth you."

These words were addressed by Moses to the children of Israel while in the wilderness. In many respects they were pleasantly situated where they were. Hemmed in by mountain fastnesses, with an attractive tabernacle in which to worship, comfortable tents and fed daily with bread from Heaven, why should they change locality. They had Aaron, also, to minister at the altar and one of the most noted prophets that ever lived for their religious teacher. Under the circumstances, many, doubtless, felt that they were prospering as well as could reasonably be desired, and that if there was to be a movement in any direction, it might better be back to Egypt than on to Palestine. But God's plan from the very first concerning his people was, that they should advance through the Red Sea, into dark mountain passes, across the rushing waters of the Jordan, and into the full possession of the promised inheritance.

One reason why the children of Israel were comparatively in different in pushing forward to their appropriate place among the nations, was the fact that they neither adequately apprehended the grand possibilities of the future, nor did they fully appreciate the inestimable value of what God had entrusted to them. They were to be the representatives of a purely spiritual worship. To them was promulgated a moral code destined to outlive the ages. With them was the mercy seat, the tabernacle and the

glory of the Shekinah. All this, however, they failed to realize. The injunction was, "go in and possess the land." But the first generation for the most part, died in the wilderness, without ever having seen the land of promise.

Taking the text in its historical relations, the proposition which we deduce from it and to which we invite your attention is this :

That a correct appreciation of the faith and polity of our own denomination is essential to a successful prosecution of the work to which God has called us, as the associated Congregational churches of Kansas.

To us, as to Israel, God has given a land to be possessed,—a state in which six Palestines could be placed side by side and still leave quite a margin, a state larger in area than all New England with Delaware and New Jersey added, a state including more territory than two thirds of the area of Great Britain. And the divine injunction, as to Israel of old, is—"Go in and possess the land." Take it. Hold it. Mould it for Christ. How can we do it?

In the first place we must realize more impressively the fact that *ours is essentially the faith of the Gospel.*

Congregationalism is often accused of laxity in religious belief. And denominational capital is made by the charge. It is not incumbent on us to rush to the refutation of every accusation arising either from ignorance or rivalry. A calm and vigorous heralding of the faith "once delivered to the saints," will be the most effective refutation.

It is a significant fact, however, that the lapse towards Unitarianism in New England cannot be justly charged upon our churches. The general defection was occasioned by the spread of French infidelity and the long continued spiritual declension which followed the powerful revivals under Whitfield, Tenant and President Edwards. The first open avowal of Unitarianism* in Boston in 1785, was not in a Congregational church, but in "King's Chapel" under the rectorship of Rev. James Freeman. It is said also that the leader of the innovation was at heart opposed to the Congregational polity and desirous of introducing a different form of church government into New England. These are facts in the case, and may be modestly stated when others accuse us of heretical tendencies.

If there is one feature which, more than any other, has always characterized our religious bodies, it is the tenacity with which they have clung to the word of God as the only infallible rule of

*New Am. Cyclop. Vol. XV. p. 709. & History of Cong. churches in Mass. p. 220.

religious faith and practice. As early as 1552 the principle was established on English soil, that "not even a ceremony should be tolerated, unless it was enjoined by the word of God."* That was an impressive charge delivered by John Robinson to his Pilgrim flock as they were about to embark for the new Continent,—“I beseech you remember it, 'tis an article of your church covenant, that ye be ready to receive whatever truth shall be made known to you from the written word of God.” “Puritanism,” says Bancroft, “admitted no voucher but the Bible—a fixed rule—which it would allow neither parliament nor hierarchy nor king to interpret.” That noble utterance of the National Council of Congregational churches convened at Oberlin less than two years since, is familiar to you, in the statement. “They agree in the belief that the Holy Scriptures are the sufficient and only rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith commonly called Evangelical, held in our churches from early times.”

While preserving, however, the purity of doctrine, it may still be true that, as a body, our churches are disposed to be liberal in all practical constructions of duty. It is not desirable, perhaps, that every one should be laid on the same Procrustean bed of exact dimensions, or that every limb should be cut down to an iron rule of literal conformity. Material bodies, though moving in fixed orbits, have yet their maximum and minimum variations. We cannot expect to be more rigid than the laws of gravitation. It seems to be incident to human souls struggling for the light, that they perceive truth at first only in part. It may be that the most clear sighted of ourselves, see as yet only through a glass darkly. In the language of the venerated pastor of Leyden. “The Lord has more truth yet to break forth from his holy word.” Not that we shall necessarily ever discover other or higher truths than those already held in the general belief of the Christian world, but future ages may be in advance of ours, as this age is in advance of other times in better adjusted views of religious truths as correlated one to the other. Many of the discussions waged in religious Quarterlies thirty years ago, would now hardly produce a ripple on the surface of religious opinion. By the ancients the Earth was thought to be the center of the Universe. To-day the Earth takes its proper place among the planets, and all are viewed in their relation to one central Sun. It is so in the glorious system of religious

*Bancroft, Vol. 1. page 279.

truths. Each is important only as related to Him who is "the Truth and the Life."

That was a corrective principle first promulgated by the great Head of the church, when one of his disciples, and he, too, the beloved disciple, full of zeal and love, came to Jesus, saying, "Master we saw one casting out devils in thy name and he followeth not us, and we forbade him because he followeth not us." But Jesus said "Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part." If there was one truth that Christ ever emphasized, it was this, that supreme personal allegiance to himself is the paramount consideration. "Follow me," "Come unto me," "Lovest thou me," are the sententious commands, invitations and tests, as if the whole gospel practically concentrated itself on securing the soul's personal acceptance of Jesus, as a personal Savior. In our revivals, in our modes of thought and feeling, in our fellowship with other denominations, we seem to be approaching more and more the Pauline idea, "Christ and him crucified," until we all at last, somehow or other, come to believe, in our inmost soul, with the sainted Payson, that "One who in heart and life makes Christ prominent will not greatly err."

Thus, bound by no catechism and controlled by no ecclesiastical authority, it can yet be easily shown by reference to church manuals and associational statements of belief, that the faith of our churches is substantially that taught in the scriptures and accepted by all commonly known as the Evangelical churches of our Lord and Savior Jesus Christ. We must make more of the fact, then, that the upbuilding of each Congregational church in doctrinal fellowship with us, is the further establishment of the faith as it is in Jesus,—the faith that builds and saves the world.

Again. To the successful prosecution of our work, it is essential that we more fully appreciate the value of our church polity.

Many connected with our churches have but little idea of the nature or worth of that government under which they are associated. Consequently there is comparatively no denominational attachment. If the wife happens to belong to an Episcopal church, the Congregational husband becomes an excellent Episcopalian, or if the husband is a member of a Presbyterian church the good Congregational wife follows her dear husband into the Presbyterian fold. Not a few Congregationalists direct from

the East, with letters of church membership in their possession are often very uncertain as to their new ecclesiastical relations, Whether they continue Congregationalists or no, will depend on the house of worship, the kind of minister, the social circle and the persons who may chance first to call upon them. How often is the remark made by Congregationalists themselves, that "It makes but little difference to what denomination one belongs." Such liberality in many respects is commendable. It affords cause for congratulation, also, that Congregationalists constitute such excellent material for other denominations. This lack of denominational attachment, however, indicates a defect somewhere. It evinces the fact that as Congregationalists we do not value the polity entrusted to us. So far as religious belief is concerned, it is true there is no essential difference between Evangelical denominations. But in respect to the form of church government, there is a wide difference. It is the difference between a government exercised by the people and a government exercised by the few. Or to state it more specifically, as distinguished from all other denominations not Congregational in form, we hold :

1. That all the members of a local church including its pastor, constitute a brotherhood of equals.
2. That each local church is a complete organization, having exclusive jurisdiction in the management of its affairs.
3. That the relation between local churches is not that of organic union, or authority, but a relation of Christian fellowship.

This we believe is the *scriptural* polity.

The desire for undue pre-eminence seems almost instinctive. It cropped out in the disciples themselves. Which of them should be the greatest—was a question discussed more than once. Even the "sons of Zebedee," James and John, not less than their fond mother for them, desired the position of distinction nearest the person of the Messiah on the throne of his coming kingdom. The indignation of the ten, also, at the aspirations of the two brethren might have been tinged with a touch of jealousy, as well as righteous displeasure at the very thought of any promotion above themselves. But Jesus called them to him and said unto them. "Ye know that they who are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But it shall not be so among you, but whosoever of you will be great among you, shall be your minister, and whosoever of you will be the

chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." In the spiritual kingdom which the Messiah was establishing, the test of superiority was to be that of moral worth, of consecrated heart, as manifested in lowly ministrations and holiest beneficence. Thus the humblest and the most obscure subject could become a king and a priest unto God. Christ's kingdom upon the earth was to be one of royal brotherhood. In prescribing the mode of discipline the final step is. "Tell it,—"not to the session, not to the preacher in charge, not to the vestry, but—"Tell it to the *church*," to the ecclesia, to the assembled christian brotherhood. Such was the spirit destined to give life and beauty and *form* to the churches subsequently to be organized. The Apostles remembering the words of Jesus, would not elect one to fill a vacancy in their own number, nor appoint a deacon, nor settle a question of doctrine, without submitting the whole subject to the body of believers. The apostles were inspired. They could not err. Had they assumed the entire authority in each case, their action would have been accepted.

The early Christians closely followed the teachings of Christ and the example of apostles. "All the affairs of the churches," says Neander, "were conducted in an entirely public manner, so that every deliberative meeting of the church resembled a strictly popular assembly." "The highest authority" adds Mosheim "was in the people, or the whole body of Christians, for the apostles themselves inculcated by their example, that nothing of any moment was to be done or determined upon, without the knowledge and consent of the brotherhood,"

We may claim, therefore, that our churches, holding as they do, the faith of the Gospel and organized upon the basis of such a scriptural polity, are the true apostolic succession.

Our church polity is, also, in unison with the whole genius of our republican institutions.

When the Pilgrims at Leyden in 1617, sent an embassy to England with a petition to the king for a patent to carry with them to America in which "Liberty of religion shall be confirmed under the king's broad seal" it was asked, "But who shall make your ministers?" and the reply was. "The power of making them is in the church." "This right," says Bancroft, "exercised by each congregation, of electing its own minister, was in itself a moral revolution. Puritanism exalted the laity. It constituted not the christian clergy but the christian people, the interpreters of the Divine will." In the cabin of the Mayflower

before landing on Plymouth rock, the Pilgrims formed themselves by written compact into a body politic, on the basis of equal laws for the public good. "That" in the words of the historian just alluded to, "was the birth of popular constitutional liberty." It is not too much, to affirm then, that if it were not for the love of civil and religious liberty which characterized the founders of the New England Colonies, the United Colonies would never have become a Republic, and the Republic never could have been maintained. Look at it. During the recent rebellion, where was found the heartiest support of the government? At each successive call, where was heard longest and loudest the loyal chorus,

"We are coming, Father Abraham,
Three Hundred Thousand more."

It was in New England. It was along the hills and valleys of the Empire state. It was in Pennsylvania, Ohio, northern Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, Nebraska, Kansas and California. In a word, it was in the *North* and in that part of the North, too, settled largely by New England people and permeated by New England principles. That we are a nation to-day we owe it, then, under God, to the faith and polity of the Pilgrims and their descendants. This same polity, also, so effective in the origin and maintenance of the government, is indispensable to the perpetuation of the nation. Civil government is never so stable as when its fundamental principles become rooted in the religious convictions of the people. But let all the churches or a majority of the churches of the land become monarchical or aristocratical in their forms of government, and who does not see that the Republic itself would ultimately be weakened if not destroyed. We must value our faith and polity, therefore, as we value the *perpetuation* of our republican institutions.

Once more, we observe, that in the effective prosecution of the work to which God has called us, we need a deeper conviction that the faith and polity of our denomination *are adapted to the people*.

It is a somewhat humiliating fact that a denomination so early on the ground and with peculiar advantages, should have fallen so far behind other denominations numerically. In the United States, the Presbyterians have double our number of church organizations, the Baptist five times as many, and the Methodists eight times our number.

One reason of this disparity is found in the fact that during the existence of Slavery our denomination, with few exceptions,

never secured a foothold at the South. This exclusion from the pro-slavery States, under the circumstances, was a credit to the denomination. It was in proof that Congregationalism, with its fearless utterance of the gospel as applied to the inalienable rights of humanity, could not be tolerated except on *free* soil, where a man by virtue of his humanity was deemed "more precious than a wedge of gold."

Another reason for this disparity, as compared with other denominations, is owing to the impression which, as you know, extensively prevailed at one time that Congregationalism was adapted only to New England. For scores of years that line of argument was organizing, with Congregational members, a majority of the Presbyterian churches in western New York, Pennsylvania and Ohio. Dr. Nott is said to have remarked once, that, "in a degree he was responsible for the fact that the early churches in the state of New York which all bore the name Presbyterian, took upon themselves that name.* In Kansas and in all the new states we are to-day, as a denomination, experiencing the effect of that polity in the immense immigration bearing to other denominations a wealth of membership and means, a large share of which might have been retained in our own. That this polity proceeded from any intentionally wrong motive cannot for a moment be assumed. They were noble Christian men and women who advocated it. In many respects, God has overruled it for good. Other denominations have become leavened by the process, and Congregationalism has "wrought wider than it thought." Yet the idea that a faith and polity which had done so much for New England and the nation, could not produce equally salutary effect, at the West, was a mistaken idea. But, strange to say, the same fallacy seems to be somewhat prevalent even at the present time. Congregationalists themselves entertain it. "If you have a good New England element," say they, "You can build up a Congregational church, but if you have not, you cannot." It is not uncommon for Congregational ministers even, when casting about for a field of labor at the West, to inquire particularly, whether there are many "Eastern people" in the place, as if ultimate success depended largely on a favorable response to the inquiry. In one sense the argument honors the denomination. It is a tribute to the Gospel that it commends itself to the cultivated tastes and judgment of men. But it dishonors the Gospel to assume that, therefore, it is not adapted to all classes and conditions of society. The command

*Dr. W. I. Burdington's address at the dedication of the Congregational House, Boston.

of the great Head of the church is "Go ye therefore and teach all nations," "Go ye into all the world, and herald the gospel to every creature." But if a religious denomination cannot adapt itself wherever and to whomsoever the great commission of the Master extends, it is so far forth defective and lacks the elements of permanent success.

That our Congregational faith and polity, however, are eminently suited to the people, may be shown.

1. From the fact, that the faith of our churches is, as we have seen, the faith of the Gospel.
2. Our polity is the scriptural polity.
3. This polity is in unison with the whole genius of republican institutions, and
4. The polity of our denomination is in the direct line of the present tendency of civil and religious liberty.

The principle which is to-day upheaving European dynasties is that of the right of the people to self government in church and state. This same principle is operative in our own country, in the line of freer privileges and larger equities for all classes of society. It asserts its claims in the modification of denominational usages. The introduction of lay representation into the annual conferences of the Methodist Episcopal church, the discussion of the rotary term of eldership in the Presbyterian church and the agitation of the right of women to hold positions in the vestry of the Protestant Episcopal church, are but indications of onward movements, converging more and more to the line of our own polity. In the progress, also, of civil and religious liberty, "*vestigia nulla retrocessum*," no foot prints backward. These advancing movements will continue, until all the sacramental hosts of God come to the full acknowledgment of the sublime truth promulgated by the great Apostle, and fundamental in our polity. "One is your Master, even, Christ and all ye are brethren."

If Congregationalism, then, does not adapt itself to men of all classes and conditions, is there not cause for serious inquiry, whether the fault may not be in its adherents and in our methods of working, rather than in the faith and polity of the denomination. We cannot escape the logical conviction that the faith and polity which Christ himself inculcated, *must* be adapted to all for whom Christ died. The great object of all that has been said, is to produce, if possible, a deeper sense of our obligation more efficiently to advance Christ's kingdom by a vigorous extension

of the faith and polity entrusted to us.

We owe it to God, we owe it to our country, we owe it to ourselves, that we move unitedly and effectively in the work.

1. By clear enunciations of what Congregationalism is, its faith, its polity, its usages.

A great mistake is often made in taking it for granted that people are fully conversant with that of which they may be comparatively ignorant. Many rest satisfied with the idea that the fundamental principles of our polity, being so obvious, must be perfectly understood by every one. Facts do not warrant such an inference. Not a few Congregationalists, of New England origin even, would be puzzled by no question more than by the interrogation, What is Congregationalism? If asked, why they are Congregationalists, the only answer which many could probably give would be for substance, the famous reply of Topsy "Spect I grow'd so." In a new State especially, settled by people from almost every section of our own and other lands, the need of clear statement from the pulpit, as to what we believe, as to our form of church government and usages in the adjustment of practical affairs, is imperative. The people should understand that our faith is not the porous fragments of human theories, but the solid faith of the gospel, that our polity is not independency alone, nor fellowship simply, but independency and fellowship combined, the blending of two great principles by which, both the rights of each local church and the doctrinal purity of all the churches, are secured, thus granting the largest freedom while applying the most effective safeguards. And above all must the great truth be impressed again and again that appropriate forms, being the products of life and spirit, our forms of polity however fair and beautiful will live only as God breathes into it the spirit of life. The enthusiasm must be first to save souls and then to organize them into a christian brotherhood endued by the Holy Ghost, whose presence alone can prevent spiritual death and disintegration. Thus, catching the watchword not of letter and form simply, but of the very spirit and life of Jesus, the next step in the prosecution of our work will be—

2. To take possession *early* of new central points.

This was the plan adopted by the apostles. They went out everywhere preaching the gospel. But they put forth special effort at the centers of commerce and civilization, at Jerusalem, at Ephesus, at Corinth and at Rome. Many of our churches in this state could never have occupied the positions of influence

which they occupy to-day, if the Home Missionary Society had not sent out its missionaries at an early day to preach the gospel, in "pioneer boarding houses" as at Lawrence, in "store rooms" as at Leavenworth, in "log cabins," as at Topeka, and in "mud huts," as at Wabaunsee, followed by the timely aid of that kindred Society, "The Congregational Union," in the erection of more appropriate sanctuaries. People become attached to a church that appears early on the ground and struggles with them through the trials incident more or less to all new communities.

In emphasizing the importance of thus taking possession early of new towns and cities, we would not wish to be understood as detracting at all from the claims of growing farming districts. Cities are constantly replenished from the country. It is said that nine-tenths of the successful business men now in Chicago were once poor boys and many of them poor country boys. The central points cannot long be held for Christ, unless surrounding communities become evangelized. Every church has a solemn responsibility not only with reference to the spiritually destitute in its own community, but also in respect to communities round about. We must go out with enlarged christian activities, into the streets and alleys, into the highways and hedges and "compel them to come in,"—into neighborhood prayer meetings, into sabbath schools, into chapels and sanctuaries. They will not come to us. They will not come to Jesus. We must go to them, with warm hearts, in their need, in their unwillingness, in their lost and perishing condition and break to them the bread of life. Hundreds of communities all over the state are waiting for the Gospel. The demand is accumulating.

According to the census reports for 1870 the gain in population of the several western and northwestern states during the years from 1860 to 1870, was as follows :

Indiana a gain of 24 per cent.

Wisconsin " 35 "

Missouri " 45 "

California " 47 "

Illinois " 48 "

Michigan " 58 "

Oregon " 73 "

Iowa " 77 "

Minnesota " 158 "

The population of Kansas increased from 107,206 in 1860 to 364,399 in 1870, a gain of *two hundred and forty* per cent. Nearly half of that period also was occupied by the war, during

• which the population of the state remained somewhat stationary. Consequently this vast increase of population took place during the last four or five years of the decade. Should the same rate of increase continue during the present decade, and there is no apparent reason why it should not, the population of Kansas at the next census, seven years from now, will considerably exceed a million.

An interesting feature, also, of the present population of our state is that it is so largely an American population. From the recent census reports already alluded to, it appears that the per cent of foreign population as compared with the whole number of inhabitants in several states, is as follows :

In Connecticut the foreign pop. is	21	per cent of the inhabitants.
In Massachusetts “ “ “	24	“ “ “ “
In Wisconsin “ “ “	33	“ “ “ “
In Minnesota “ “ “	36	“ “ “ “
In California “ “ “	37	“ “ “ “

In Kansas only 13 per cent, or about half the ratio of population as compared with Connecticut and Massachusetts, and not much over one-third the rate of foreign population as compared with California, Minnesota and Wisconsin.

The rapidity, then, with which new settlements are springing up all along our lines of railways, and that, too, with an American population, renders it of the utmost importance that no time should be lost, and that the most vigorous efforts should be made for the Evangelization of this seething population during the few formative years of the immediate future. To meet the demand there will be needed more missionary field labor, more means and the speedy preparation of young men in larger numbers for the gospel ministry. This leads us to notice—

3 The absolute necessity of building up in connection with our churches a strong and vigorous *Christian College*.

When the great Head of the church was about to select agencies for the advancement of his glorious kingdom, he did not go at first to the seats of learning at Jerusalem, at Athens, or at Rome. He went to the shores of the sea of Galilee and called fishermen from their boats and their nets to become his apostles, as if to say to all the ages of the future, “In the upbuilding of my kingdom I am not dependent on your institutions of learning, your culture, your eloquence or your wealth. “For God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world

and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." But when he needed an ambassador to herald the Gospel to the Gentiles, he called one "brought up at the feet of Gamaliel" of ripest culture and impressive eloquence, as if to add, "For the furtherance and glory of the divine kingdom I have need of culture and acquirements and all that is excellent in human learning."

God usually employs the fittest agencies, and one of the instrumentalities specially owned and blessed of Him has been the Christian College, "the best thing," as Cotton Mather expressed it, "which New England ever thought of." Convened as we are, under the eaves of a State University in which we all take a just pride, we should be recreant to ourselves as citizens, did we not bid it God speed in its noble work. A Christian College, under the auspices of our denomination, is not established as any rival of State institutions, but as an agency that shall accomplish for our churches what the state will not do, and does not feel itself called upon to do; that is, to encourage and specially prepare the consecrated children of our churches to go forth as christian laborers in the new and destitute fields, which God is opening up, not only in our own state and in adjacent territories, but, also, in heathen lands.

In 1638, only 18 years after the landing on Plymouth Rock, Harvard was founded with this motto, which is still on its official seal,—*"Christo et ecclesiae"*—for Christ and the church. It was that vital thought which led to the founding of Yale, Amherst, Williams, Bowdoin and all those Christian institutions of learning that are to-day doing valiant work for Christ in connection with our churches. If it were not for her Christian Colleges, New England never could have become the New England of to-day. The Congregational churches of New England never could have sustained themselves at home, never could have worked out into new states and territories, much less into heathen lands, if it had not been for those Christian Colleges early established on religious foundations with the one great object that they might become special and effective agencies for the advancement of the Redeemer's kingdom.

Sceptical times also are now upon us, "when the question is: not," as another has forcibly remarked, "whether Christ is Divine and Lord over all, but the other and higher question whether there be any Lord or Creator in the Universe." In the Greek, heathen mythology even, the world was represented as "bound

to the throne of Deity by a golden chain." Not a few of the so called scientists of the present are endeavoring to sever that golden chain—and professedly drifting in the current of a philosophy whose key note is the possibility, nay, rather the probability of the slow but certain genesis of all life from one primal and primeval cell, and that cell, too, not the product of any creative act, but the fortuitous result of some mysterious or accidental stirring of chemical forces. Thus changing the "glory of the uncorruptable God into an image" of some idolized figment of the imagination, they are found at last "worshipping" natural laws and physical force "more than the Creator who is blessed for ever." One great object of our Christian Colleges in the years that are to come, will be to counteract these sceptical tendencies, by showing without let or hindrance, the essential harmony between the testimony of Revelation and the "Testimony of the rocks," by holding up "the cross in nature and nature in the cross," and by impressing the fact that the soundest reasoning and the mightiest logic are on the side of the Christian religion, thus sending forth our youth to act their part on the arena of life, not with intellectual culture alone, but with consecrated hearts and positive convictions of the truth of the religion of Christ.

The churches of our State cannot afford, then, to dispense with the agency of the Christian College. Let it be built with prayer and faith, and, if it must needs be with, sacrifices. Let it be made worthy of the Christian name. Let it develop as a blessing to all the schools and institutions of the State. Let it become a part of all our churches and of the eternal kingdom of our Lord and Savior Jesus Christ.

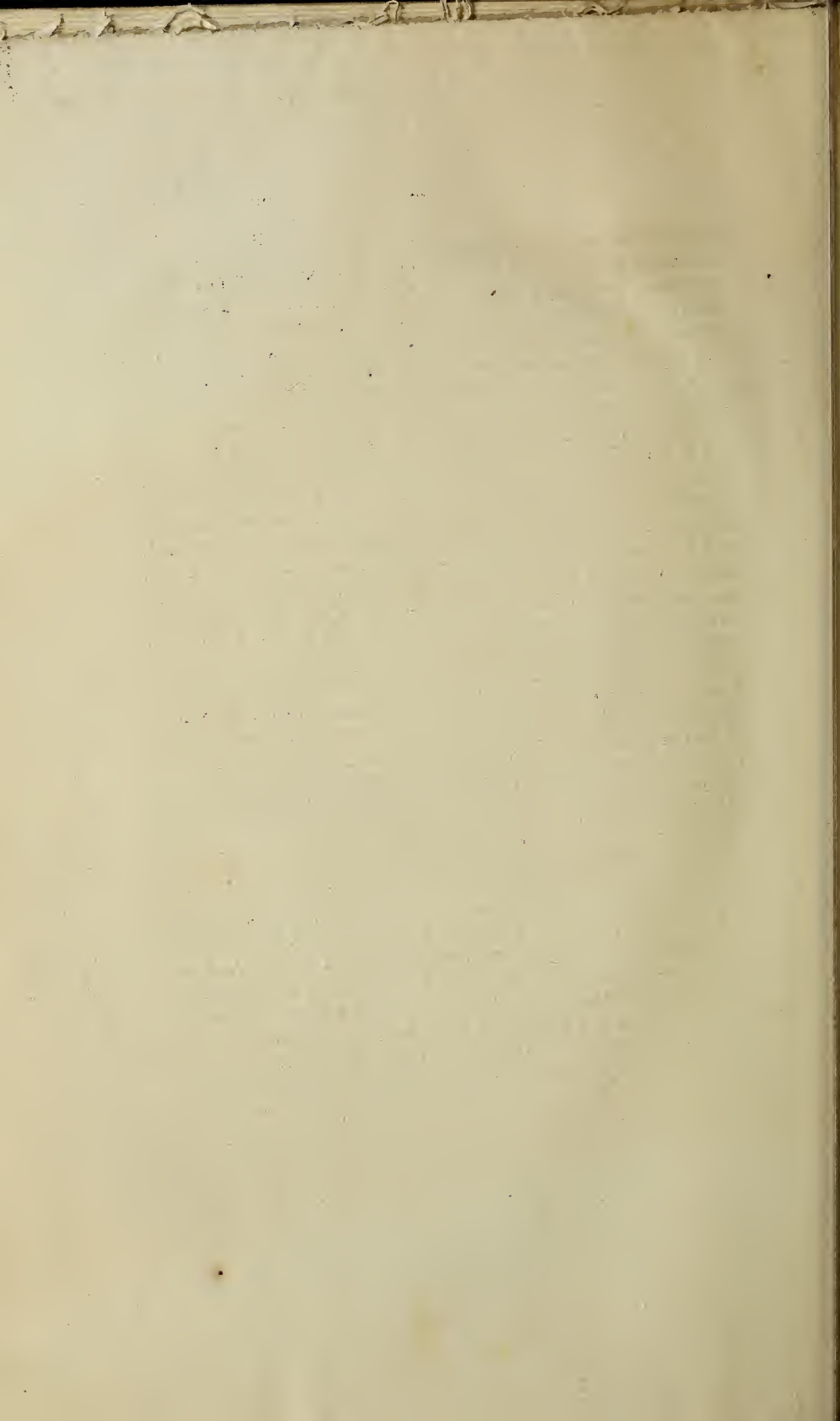
We close with one thought more. It is this,—the need of greater co-operation and enlarged fellowship in the prosecution of the work which God has entrusted to us. The great object of this Association as defined by its constitution is "to increase the efficiency of the churches by mutual fellowship and counsel, and to promote unity of feeling and concert of action in every good work." The very fact that our churches are independent in the management of their own affairs renders this co-operation and fellowship all the more necessary. Slight testimonials of kindly interest will often encourage brethren to persevere, when otherwise they would faint by the way. An occasional exchange of pulpits will have a happy effect in this direction,—not an exchange of city churches with city churches, but of the strong with the weak. A country church will often be encour-

aged by the presence of a city pastor in their pulpit and "city audiences will in turn be edified by the able and refreshing sermons of country pastors." The timely donation of a few hundred dollars will frequently save a church, struggling against reverses. In a new state especially, the work of our churches is to a great extent in common. In an important sense the whole state is one parish and adjacent territories are but out stations. All are mutually dependent one upon the other. Each tree of the forest, having its own place, with roots and leaves ministering to its individual life, seems to be independent of its fellows. Imbedded in the rocks, with massive trunk and outspreading branches, it looks as if it could withstand alone the storms of centuries. But let the surrounding forests that swayed with it, and together broke the fury of the blast, be once removed and soon the solitary tree, be it cypress or mountain ash, or rugged oak, lies desolate on the ground. It is so in our churches, a lack of co-operation and fellowship is death. We are to bear "one another's burdens and so fulfil the law of Christ."

This enlarged fellowship must exist not only as between members of our own denomination, it must extend to all who love our Lord and Savior Jesus Christ. The fact that we are attached to the principles of our own faith and polity and earnest in the furtherance of these principles is no reason why we should not cordially fraternize with all who have the interests of Christ's kingdom at heart.

"* * * * * To thine own self be true,
And it must follow as the night the day.
Thou canst not then be false to any man."

There is room enough and work enough for all. It is as true now as it was 1800 years ago when the Savior uttered it, that "The harvest truly is plenteous but the laborers are few." And the prayer must still be that the "Lord of the harvest will send forth laborers into his harvest," who, irrespective of name or denomination, will see eye to eye and work hand in hand and shoulder to shoulder and heart to heart for Jesus in the Evangelization of our State and nation and for the salvation of a lost world.



ANNUAL MEETINGS.

PLACE.	TIME.	MODERATOR.	PREACHER.	TEXT.
Topeka.....	Apr. 25, 1857.	C. E. Blood..	J. U. Parsons	
Manhattan.....	Oct. 8, 1857.	H. Jones.....		
Manhattan.....	Oct. 8, 1858.	S. Y. Lum....	L. Bodwell...	Psalms 97 : 1.
Lawrence.....	May 26, 1859.	L. Bodwell..	R. D. Parker	John 2 : 35.
Topeka.....	May 24, 1860.	S. D. Storrs..	S. D. Storrs..	Phil. 3 : 23, 14.
Leavenworth.....	May 23, 1861.	J. W. Fox....	P. McVicar..	Ephesians 5 : 23.
Wabunsee.....	May 22, 1862.	R. Cordley..	G. C. Morse..	Jeremiah 33 : 29.
Burlingame.....	May 22, 1863.	J. D. Liggett.	J. D. Liggett	Hebrews 6 : 4, 5.
Grasshop'r Falls	May 19, 1864.	R. D. Parker	J. Copeland.	Matthew 6 : 24.
Topeka.....	May 18, 1865.	G. C. Morse..	H. D. Platt..	Neh. 8 : 10.
Wyandotte.....	May 17, 1866.	M. S. Adams.	H. Jones.....	1 Timothy 4 : 11.
Atchison.....	May 8, 1867.	J. H. Payne..	E. A. Harlow.	Romans 8 : 14.
Manhattan.....	May 20, 1868.	T. D. Thatcher	R. Cordley..	1 Cor. 9 : 22.
Lawrence.....	May 12, 1869.	M. S. Adams	R. D. Parker.	2 Cor. 5 :
Leavenworth.....	May 12, 1870.	E. A. Harlow.	E. A. Harlow.	Titus 1 : 3.
Emporia.....	May 10, 1871.	M. S. Adams	L. B. Wilson.	Acts 8 : 4.
Fort Scott.....	May 8, 1872.	P. McVicar..	W. Kincaid.	Acts 16 : 30, 31.
Lawrence.....	June 11 1873.	L. B. Wilson.	P. McVicar.	Deuteronomy 4 : 1.

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